ANNUAL ADDRESS

of the

IMPERIAL POTENTATE
FRANK S. LAND

to the

Officers and Representatives

of the

Imperial Council A.A.O.N.M.S.

81st Imperial Council Session

Chicago, Illinois

July 13, 14, 15, 1955

ANNUAL ADDRESS OF THE IMPERIAL POTENTATE

To the Officers and Representatives of the
Imperial Council, A.A.O.N.M.S., in its Eighty-First Session
Chicago, Illinois, July 13, 14, 15, 1955

On July 1, 1954, you paid me the great honor of electing me as your Imperial Potentate. With God's help and your good wishes, I have sought to serve you worthily. In the twelve months that have passed, I have never forgotten that humility and divine guidance have been my lodestar.

A year ago I was contemplating the beginning of the journey. Today I am contemplating its ending. It has been a memorable experience, filled with an abundance of kind thoughts, friendly deeds, and far too many courtesies extended me by the Nobility wherever I have traveled.

We have sought to emblazon upon the banner of the Shrine the oft repeated watchword "In Masonic Unity there is strength". The year has been dedicated to a program of "New Horizons", for the Shrine in particular, and Freemasonry in general. You who have been in the vanguard of this endeavor know and realize how well we have prospered. The "New Horizons Program" enunciated at Atlantic City, has flowered beyond all expectation.

Thousands upon thousands of Shriners are today being re-educated in their obligations and the traditions and beautiful lessons of the Craft and the Rites. That is what the "New Horizons Program" intended. Masonic Festivals have been inaugurated in hundreds of communities throughout North America, and Shrine Councils of Deliberation have eased misunderstandings, and at the same time developed power and unity among the Bodies.

The "Shrine's Hour With God" has called men to worship again and has very definitely strengthened the roots and foundation of religion as well as Freemasonry.

As we approach the end of this journey, we see many things more clearly. It is sad but true that as we near the end of the journey, events move into sharper focus and their meaning often becomes more understandable.

This is hindsight, and while hindsight never is nor can be as good as foresight, too few of us ever do much about substituting one for the other. Our trouble is not taking time early enough in life, or often enough, to evaluate events. Events are the handwriting on the wall . . . put there by history . . . and intended solely for our contemplation . . . judgment and proper and timely action.

The reason we do not learn early enough in life to evaluate events is that we're too busy keeping up in the race for material things. In doing so, we lose sight of the bigger things . . . the real things in life.

We become selfish. We become smug and complacent. Nothing matters but personal success . . . personal glory.

And thus . . . the germ of apathy bores its way into our beings, and even in small doses . . . apathy invariably breeds destruction. That one single warning was the most pertinent of all coming from the lips of Sir Winston Churchill during World War II. Sir Winston cautioned the Allies that apathy was more dangerous by far than all the Hitlers!

Apathy is nothing more or less than the trend to "let George do it". It is laziness in the Nth degree. It is the shirking of responsibility. It is acceptance of the so-called inevitable.

The greatest menace to Freemasonry today is apathy! And don't let anyone hoodwink you! Freemasonry can be destroyed . . . it can be wiped off the face of this earth . . . and all by nothing more innocent appearing or more venemous than the Trojan horse called apathy!

You say that this is sheer poppy-cock . . . that nothing can or ever will erase Freemasonry from the face of this earth! Well, let's take a look at the facts . . . at some of history's handwriting on the wall!

Far back in history, the Apostle Paul wrote on the wall the ageless warning . . . "Love Never Faileth!" "All else", said Paul, "can come and go. . . only love is eternal."

And how has Paul's prediction stood up down through the years?

In his essay . . . "The Greatest Thing in the World" . . .Henry Drummond amplifies Paul's cryptic statement.

He cites the fact that even in its comparatively short life-span, the world has seen basic languages come and go. He points to the Greek language . . . Latin, and to such tongues as the Indian, Welsh and Scottish Highland which now are in the process of passing into oblivion.

Drummond points out that even knowledge comes and goes . . . being supplanted by new knowledge in the off-with-the-old; on-with-the-new trend that has been the rule ever since the days of the Garden of Eden.

The steam engine replaced the oxcart; diesel and electric power shoved steam into the background, and today, atomic power threatens to obsolete all other forms before it.

All over the world we can see great stacks of scrap metal . . . the obsoleted engines of yesterday.

Drummond points to the change in text books; the change in medicines; the changes in myriad fields and areas of doing and thinking . . . and it all backs up the assertion of Paul that nothing is safe; nothing is sacred; nothing is assured life eternal—except love.

Can you tell me anything that is going to last? Many things Paul did not name. He made no mention of money, fortune or fame. He merely cited some of the great things of his time . . . things most men would regard as fixtures on the earthly scene . . . things the best men of all time up to then regarded as things with eternal life built into them. Paul brushed them aside. He made no charge against them. He merely said they would not last. . . they would be replaced as time went on. He admitted their greatness; he did not rate them as supreme.

Yes, we've had ample warning that we can't be certain that anything but love will really last.

So, let's not be smug or complacent relative to the longevity of Freemasonry!

Let's not hoodwink ourselves into believing Freemasonry is less vulnerable than any other bulwarks that have been toppled by time and apathy.

We can't do a thing about time . . . but apathy is something else again!

Freemasonry, you say, is too big to topple.

Well, so was the Greek language.

So was the knowledge of Newton.

So was the ox-cart and the steam engine.

So were a myriad other things that have been trampled underfoot and forgotten in the relentless Parade of Progress.

What can we do about it?

The Shrine and Freemasonry *must* keep up with the Parade of Progress!

And the responsibility rests on the shoulders of every Freemason! Every Shriner!

Let's consider the facts:

Today there are some 4 million 113 thousand Freemasons in North America. 92% of this vast membership took their Degrees in symbolic Lodges . . . attending a meeting once or twice afterwards . . . and then never went back again. 95% of those Freemasons who have climbed the Masonic ladder through the York or Scottish Rites . . . took their Degrees and never went back to their higher Bodies again. In our hearts . . . yes . . . we are Freemasons . . . but so lacking in knowledge of Freemasonry.

It means simply this . . . right now you can take the Officers of all of the 17 thousand symbolic Blue Lodges on the North American Continent, add to this number all of the Officers of the York and Scottish Rite Bodies, and the Shrine as well . . . and you would be hard-pressed and have to butter it tremendously to have 300 thousand men working for and in behalf of Freemasonry on this Continent. It means that only some 8% . . . yes, 8%! . . . of the Freemasons on this Continent are carrying out the solemn obligations they assumed when they became Freemasons. If Freemasonry dies . . . the Shrine dies with it. This is apathy in its very most dangerous form!

What are we doing about it? Well, our "New Horizons Program" has laid the groundwork for an all-out educational campaign to root apathy from the ranks of Freemasonry, the Rites and the Shrine . . . at least insofar as possible.

In the last year, thousands upon thousands of Freemasons in the symbolic Lodges, the Scottish and York Rite Bodies . . . and the Shrine . . . have enlisted in this most vital cause. The seeds of this "New Horizons Program" thus far have barely taken root in the friendly and fertile soil that is ours. Yet already from all segments and areas of Freemasonry come reports of tremendous initial progress. Now that the snowball has been started, it is the fervent hope and wish that it will be kept rolling and growing into a thing of such tremendous size that it will upset the declaration of the Apostle Paul that *only* love can live forever.

Now is the golden opportunity for the Shrine to make a great contribution to Freemasonry and all of its branches. We of the Shrine have demonstrated amazing skills in doing those things that lay close to our hearts. What a tremendous "shot in the arm" we of the Shrine, with all our amazing abilities, skills, leadership and pageantry, can give to Freemasonry if all of us will go back to our symbolic Lodges and the Rites . . . and by attendance and offers of aid, re-educate ourselves in the obligations, traditions and beautiful lessons of the Craft.

It can be done!

In fact, it must be done!

In no other way can the unity and solidarity be brought about to assure perpetuation of Freemasonry itself.

No house can stand divided against itself.

Our house is NOT divided.

It merely needs shoring up . . . bolstering in places . . . to make it a solid wall. The "New Horizons Program" . . . if utilized energetically and wholeheartedly . . . will help do the job!

As Nobles of the Mystic Shrine . . . we owe this service to Freemasonry.

Let's all put our shoulders to the wheel in the measure in which we are obligated to Freemasonry for giving us the opportunity to become Shriners!

In the belief that it is the conviction and the desire of every Noble that our New Horizons Program must and should be pushed to the limit . . . from year to year . . . until complete Masonic Unity is achieved . . . may I ask the all-important question . . .

WHERE DO WE GO FROM HERE?

Truly, this is the Shrine's Golden Hour! There can be no doubt in any mind that God has showered his richest blessings on us.

Our Shriners Hospitals for Crippled Children are acclaimed on every hand. The sun shines on our pageantry . . . our skills . . . and our abilities. The Four Winds of Heaven have carried our message of Masonic Unity to all children of the Craft.

We have been told that in the last year we have recorded more definite progress than justifiably had been anticipated in the next ten!

We actually have molded a strong thread of unity in our very first year of organized effort. Unity is the thread that binds men and nations together. And the longer we work the stronger the thread will become, and the greater the binding power to the glory of God and His creations. This is our goal!

We have seen literally thousands of men working the last year to bring unity to Freemasonry on this Continent. In the years to come . . . we will need countless thousands more. Our ranks of Unity workers must be expanded to include every Noble in the Shrine. We must present a completely united front in the Shrine, itself, to achieve our goal.

Certainly, the New Horizons Program dare not be permitted to wither on the vine. We've started the ball rolling and we're duty bound to keep it rolling! And we must never forget for an instant that we're on the spot in promoting such a program. The eyes of all Masons are upon us!

The key leaders . . . quite naturally . . . in assuring the permanence and perpetuation of the New Horizons Program are the members of the Imperial Divan. The present members have evidenced in many ways their intentions to carry the program to new heights. They must be encouraged and never discouraged in such efforts. They must not be hobbled in application of their skills, abilities or plans. They must be free agents to make their leadership count for the most good for all Freemasonry!

At the inception of my term as your Imperial Potentate, I endeavored to inaugurate a program or policy that would improve the relations between the Shrine and the various bodies of Masonry, both of the Craft and of the Rites. I called into a conference prominent Shriners who were recognized leaders of the Craft and the Rites and consulted with them frequently throughout my term. It was the consensus of all of these leaders that if the

Shrine was to have the interest and confidence of Masonry, it should absorb as much of the age-old traditions and landmarks of Freemasonry as are not inconsistent with its Charter and regulations.

The general public looks upon a Shriner as an outstanding Mason. In fact, he is Masonry's representative before the public, because he is more in the limelight by reason of the Shrine's varied activities. Consequently, it is important that the conduct and deportment of a Shriner be above and beyond reproach. Shriners must be more conscious of Masonic traditions and landmarks and put into practice as Shriners what they learned in the Blue Lodge. Before any of us became Nobles of the Ancient Arabic Order of the Mystic Shrine, we had to be Master Masons; therefore, if there were no Blue Lodges, there would be no Shrine. Anything that helps Masonry grow and thrive helps to strengthen and keep the Shrine alive. Consequently, the Shrine will benefit and strengthen its position by cooperating with and helping Craft Masonry in every way possible.

The number of recalcitrants in our Order is a very small minority, probably less than 1/20 of 1% of our total membership, now over 750,000, but any time a Shriner wearing a red fez steps out of line, it seems to be front page news, and he not only brings reproach upon our order, but also reflects upon Craft Masonry in general and incites that wrath of the Masonic leaders in that particular area to generally condemn our organization by reason of his action and un-Masonic deportment.

Actually, I believe the barrier between Craft Masonry and the Shrine is not great. The way to level off that barrier is quite simple, and it can be done by an intensive educational program in the Shrine itself and by encouraging each and every Shriner to perform some outright service in and for Craft Masonry.

Freemasonry had its birth among men who were erecting cathedrals, great houses to the glory of God, during the 11th to the 15th centuries. Of course men so engaged were affected by their work. They, too, became humbly proud that they had a part of such a magnificent undertaking, so they wove the work they did into their daily lives and founded what is now the oldest fraternal organization on earth. It is older than any government. It has more followers than any philosophy. The governments of both the United States and Canada were built upon Masonic principles and largely by Freemasons. The brethren of both countries pay reverent homage to the Mother Grand Lodge of England from which came the Masonry we love.

In emulation of these cathedral builders and the founders of our great Masonic fraternity, the Shriners of North America, as "cathedral builders," embarked on a great and glorious charitable project, namely "Shriners Hospitals for Crippled Children." Looking back over the history of the Shrine, it can be said without fear of contradiction that no other fraternal organization founded on the principles of Masonry has enjoyed such a rapid growth nor can boast of such outstanding achievements. No other fraternal organization can boast of a project comparable to Shriners Hospitals for Crippled Children—a multi-million dollar adventure undertaken fearlessly and courageously by fewer than half a million men. Never before have so few attempted to benefit so many. Never before has such a tremendous project been placed on such a solid foundation in such a short time. While there have been dark days and periods of economic distress and strain, the nobleness of purpose and the strong will, character and fortitude of our founders and great leaders have enabled the Shrine to carry through and establish the world's greatest philanthropy, namely that of rendering service to destitute crippled children.

Having accomplished this great achievement, it is essential that we do everything possible to preserve, strengthen, modernize and improve the work

which has been established on such a sound foundation. To preserve the greatness of our organization, it is essential that we have good relations with all bodies of Masonry, both of the Craft and of the Rites.

During my term of office I asked each one of you to join with me in a great evangelistic effort to urge our membership to actively participate in Craft Masonry. The Shrine has the talent, the know-how, the men, and the vision in every community to make probably the greatest contribution to Craft Masonry of our generation. I suggested that each Potentate contact the presiding officer of the Blue Lodge, Chapter, Council, Commandery, and Scottish Rite bodies, initiating a "Masonic Festival" covering a sufficient number of weeks wherein our uniformed bodies and the general membership would resolutely and with determination make a campaign for new members for the various bodies of the Rites. We don't make Shriners out of Shriners. We make Nobles out of Scottish Rite and York Rite Masons and in turn, these great Rites take their candidates from the Blue Lodge. Consequently, if the Blue Lodge dries up and blows away, so does Freemasonry and so does the Shrine. I encouraged the Shrine Clubs to follow the same plan in their respective communities. The response to this request during my year as Imperial Potentate was tremendous, any many "Masonic Festivals" were held throughout the realm, and from every locale comes the report that the relationship between Masonic bodies, both of the Craft and of the Rites, is greatly improved. We are working together as a team and all have profited thereby. I prepared a booklet containing a message to be delivered to each novice as he was made a member of the Shrine, and a booklet to be delivered to each member of the uniformed bodies. Great response and reactions have been received as a result of the delivery of these pamphlets. I am grateful to all for your response and general assistance to the implementation of this program.

The advice of the prominent Shriners and recognized leaders of Masonic groups with whom I consulted was of invaluable assistance to me throughout my term of office.

I realize that the surface has just been scratched. There is more work to be done if we are to do our part in fostering and preserving symbolic Masonry and the organizations founded on the principles of Masonry, such as our great fraternity. The educational program must go on so that each newly-made Shriner will be continually conscious of the fact that he is a Mason first and that as a Mason he can participate fully in the activities of the Shrine and still deport himself in a manner that will not bring reproach upon our Order or our Masonic fraternity in general.

I am extremely hopeful that the far reaching results of our constant program for better and understanding relationship with our Masonic fellows have met with your favor, and that some means may be created to continue this program, if, in your wisdom, you may desire to do so.

And now, I leave the New Horizons Program in your hands.

TRIBUTES

Permit me to voice all-out appreciation to the many, many Nobles and Brethren who have been so co-operative, so understanding, and so completely helpful during the year.

It is impossible here to name all. Please consider that your name is on the list!

Deepest gratitude to the Representatives of this Imperial Council for their ever-present support in the launching of the "New Horizons Program";

their valuable and appreciated suggestions for the general development and expansion of the Shrine, and the all-out friendship they've displayed on so many occasions.

To the Potentates, Chief Rabbans and other Officers of the individual Temples . . . thanks a million for the great contributions you have made individually and collectively to the welfare of the Mystic Shrine.

It was you who played a major role in inauguration of the Shrine's "New Horizons Program". It was you who did so much of the spade work in our over-all campaign to bring complete unity to the Masonic Family!

A SPECIAL WORD OF APPRECIATION

A very special bow in appreciation of the tremendous support and unanimous co-operation given me by all members of the Imperial Divan. You have supported me with so many kind and considerate services in the last twelve months you have made me very, very humble. My greatest admiration and affection goes out to each one of you!

To the in-coming Imperial Potentate, Walter C. Guy, I am deeply indebted for his complete understanding and constant support. He's going to be a wonderful Imperial Potentate, and here and now I pledge him my full measure of allegiance and effort!

To the other members of the Imperial Divan . . . Gerald D. Crary, Thomas W. Melham, George E. Stringfellow, Clayton F. Andrews, Leonard P. Steuart, George M. Saunders, George A. Mattison, Jr., Marshall M. Porter, George M. Klepper, Harold C. Close, O. Carlyle Brock and Dr. Norman Vincent Peale . . . all thanks for their counsel, support and friendship. As each reaches the office of Imperial Potentate, he will wear the mantle of that office with honor and efficiency.

A SALUTE TO SOME OF THE MEN BEHIND THE SHRINE GUNS

THE IMPERIAL RECORDER

The Mystic Shrine of North America is a multi-million-dollar business establishment and as such, must have a Noble ranking high in that category at the helm! Such a man is our Imperial Recorder, George M. Saunders. It is difficult for me to find proper words to pay tribute to George. He has been my life-long friend, and he has proved such an inspiration and such a supporter I completely lack the vocabulary to tell him the full regard and esteem I have for him. Truly, George is the indispensable man in the Shrine! He is never at a loss to know the right thing to do in sunshine or tempest. Our debt to George is beyond our ken or our ability to pay. I hope we all fully appreciate his devotion to and the effort he puts into the Mystic Shrine of North America! The staff of the Central Office have worked untiringly on my program and I extend my grateful thanks to each of them.

THE IMPERIAL TREASURER

Imperial Sir Leonard P. Steuart is one of the most unselfish and tireless of the myriad workers who put their minds and their hands to the grindstone for the betterment of the Mystic Shrine of North America. When you stop to consider the enormous size, importance and activities of the Shrine, you cannot fail to realize that the Shrine really and actually is big business! You also will not fail to realize that the fiscal end of such a big business is a tremendous task. Well, we can thank our lucky stars we have a big business man as Treasurer. We all owe him a vote of all-out thanks!

THE GENERAL COUNSEL

Permit me also to pay tribute and appreciation to our General Counsel, Robert P. Smith. Despite the many heavy demands of his own legal business, Bob continues to "eat, sleep and drink" the Shrine! He is never too busy to put everything else aside to handle a matter for the Shrine. And he never once has failed to keep a full stride ahead of me, clearing my path of all possible entanglements and doing everything to make my year in office as easy as could be as regards Bob's end of it! My all-out thanks to Bob!

THE HOSPITALS BOARD CHAIRMEN

Your Imperial Potentate owes a great debt of gratitude to Imperial Sir Galloway Calhoun, Chairman of the Hospital Board. He is a man of great talents and is working unceasingly for the development and furtherance of our Hospital movement. His voice is heard everywhere, and the day is never too long for the manifestations of his unconquerable spirit in our behalf. He is not only a great Mason—a great Shriner—but a devoted friend to all of us.

STAFF TRIBUTES

I desire to say thanks-a-million to members of my personal staff in Kansas City, Mo., for their all-out cooperation and assistance. My personal secretary, Miss Mary Elizabeth Bush, very efficiently supervised the handling of my increased correspondence, thereby lightening my labors immeasurably.

Erle Smith headed my information service; edited and published the periodic Imperial Potentate's Newsletter and performed many other services of value to the Shrine, Masonry in general and myself. And all thanks to him!

DEPUTIES EXTRAORDINARY AND PERSONAL DEPUTIES

At the beginning of this administration, with the launching of our "New Horizons" educational endeavor to bring Shriners closer to Craft Masonry and the Rites, your Imperial Potentate invited a number of outstanding Nobles to act as his Deputies Extraordinary and Personal Deputies.

These Nobles have done yeoman service in directing our evangelistic effort. Co-operating completely with the Potentates and Officers of each Temple they have planted the "New Horizons" seed; nourished it, and caused it to grow and blossom into full bloom far beyond our fondest expectations.

It isn't possible, in this already too-long report, to single each out personally for merited praise and thanks. They have rendered Masonry a tremendous service. They have performed an heroic service. They have lighted a great lamp in all segments of Freemasonry to bring to all Brethren a new vision of what the Shrine stands for and how it hopes eventually to gain full membership in the Masonic Family.

The following Nobles were appointed:

DEPUTIES EXTRAORDINARY

Robert B. Anderson, William F. Knowland, Frank Carlson, Harry Darby, General Mark Clark, Robert C. Austin, Morgan B. Brainard, James F. Stiles, Jr., Edward F. Arn, Frank F. Merriam, Leon Leonidoff, Robert F. James, Thomas J. Harkins, L. P. Steuart, Carl H. Claudy, William E. Schooley, Melvin M. Johnson, William Catron Gordon, Karl J. Mohr, Roscoe R. Walcutt, Robert S. Barrett, Albert G. Albertsen, Carl John Sedlmayr, George D. Sax.

CEREMONIAL MUSIC

On my visitation to Kora Temple, Lewiston, Maine, I was very much impressed with the Ceremonial music used in the First Section. The music was written by Harry E. Rodgers, and as sung by the Kora Chanters, added tremendously to the Ceremonial pageantry of the occasion. Ill.·. George Lane, Past Potentate of Kora Temple, made funds available for the composition. Kora, Temple, the Chanters, and Ill.·. Noble Lane have offered the composition to the Imperial Council, with the hope that other Temples will make use of same. The composition and correspondence relating thereto with Ill.·. Noble William H. Hinman and Ill.·. Noble Ralph A. Gould, have been deposited with the Imperial Recorder.

DEATHS AND ILLNESS

During the year death has entered the ranks of our Imperial Family. Past Imperial Potentate Frank C. Roundy passed away February 12, 1955. I requested Deputy Imperial Potentate Walter C. Guy and Past Imperial Potentate Thomas C. Law to attend the service and represent the Imperial Potentate.

Past Deputy Imperial Potentate Hugh M. Caldwell passed away January 29, 1955. I requested Noble Arthur M. Loomis to attend the service representing the Imperial Potentate.

Illustrious Noble John D. McGilvray passed away June 16, 1955. I requested Past Imperial Potentate Wm. H. Woodfield, Jr., to attend the service representing the Imperial Potentate.

As we go to press with this report we have word that Past Imperial Potentate Albert H. Fiebach is quite ill in the hospital at Cleveland, Ohio. My very best wishes to him for a speedy return to normal health.

To all special emissaries, each of whom have so splendidly carried out their assigned tasks, I express my grateful thanks.

PERSONAL DEPUTIES WITH SPECIAL ASSIGNMENTS

Frederick A. Nicholson, Red Cross of Constantine, Empire of the East.
Edward A. Glad, Red Cross of Constantine, Empire of the West.
Judge Henry L. Oppenborn, Royal Order of Jesters.
W. Howard Millington, Royal Order of Jesters.
Chet A. Keyes, Central States Shrine Assn.

PERSONAL DEPUTIES

ALABAMA—George A. Mattison, Jr., J. Edgar Bowron, Walter M. Whitinger.

ARIZONA—J. Dee Matlock.

ARKANSAS—Walter C. Guy, Joshua K. Shepherd, Quinn Glover.

CALIFORNIA—William H. Woodfield, Jr., Harold Lloyd, Arch L. Field, Henry C. Clausen, Hon. Elmer E. Robinson, Arthur M. Loomis, Ernest L. Hurst, William C. Froehlich.

COLORADO—Lewis S. Parsons.

CONNECTICUT—Harold C. Close, Harold K. Bonnick.

DELAWARE—Hart Cooper, J. Wallace Woodford.

DISTRICT OF COLUMBIA—Major Omer W. Clark.

FLORIDA—Frank H. Thompson, Warren L. Jones, R. B. Mulloy.

GEORGIA—Thomas C. Law, Paul W. Miller.

IDAHO—J. Harry Hopffgarten, Angus Bethune.

ILLINOIS—Carl A. Miller, Louis E. Hey.

INDIANA—Karl L. Friedrichs, W. Henry Roberts.

IOWA—William Koch, Earl E. Dusenbery.

KANSAS—Dr. Claud F. Young, W. Dale Critser, J. Earl Shaeffer, Harry S. Pottle, Ray Kinzie, Amos C. Small, Jess Moore, J. Ralph Wells, William Haggman, Sam Stone, Elmer H. Morris, Bruce H. Baker, Austin W. Stedham, Herbert Holland, William W. Yost, Edward M. Boddington, Lucien Rutherford, Rev. Thomas A. Williams, Dr. Joseph R. Henning, Maxon Sierk, Richard Johnson, Walter Miller, Scott E. Kelsey, Henry Bubb, Owen L. Keiter.

KENTUCKY—Stephen S. Jones.

LOUISIANA—John A. Walden.

MAINE—George W. Lane, Jr.

MARYLAND—George M. Armour, Rev. Edgar Cordell Powers, John H. Hesse.

MASSACHUSETTS—Robert Gardiner Wilson, Jr., Willard P. Lombard, Claude L. Allen.

MEXICO—William B. Richardson.

MICHIGAN—Clark W. MacKenzie.

MINNESOTA—Walter G. Seeger.

MISSOURI—Harvey A. Beffa, William B. Massey, Stanley Garrity, Ray V. Denslow, Col. J. McBrayer Sellers, Jackson J. Hagen, James S. Smith, Orestes Mitchell, Bruce Hunt, George W. Ryan, Dr. S. Earl Senor, Vern A. Hodge, Charles L. Chalender.

MISSISSIPPI—S. E. Birdsong, Luther A. Smith, Tom Q. Ellis.

MONTANA—Carl A. Rahn, Chandler C. Cohagen.

NEBRASKA—Dr. Clayton F. Andrews, Herbert T. White, Joseph W. Seacrest.

NEVADA—Robert H. Parker, Merwyn H. Brown, Silas E. Ross, Quannah S. McCall, Edward C. Peterson, Hugh M. Wilson, Charles E. Fleming, Frank C. Lewis.

NEW HAMPSHIRE—Dr. F. Lawrence Bulfinch.

NEW JERSEY—George E. Stringfellow, Adrien B. Hommell.

NEW MEXICO—Charles H. Lembke.

NEW YORK—Hon. George H. Rowe, Walter A. DeLamater.

NORTH CAROLINA—Hubert M. Poteat, Edwin T. Howard.

NORTH DAKOTA—Alfred G. Arvold, Charles M. Pollock, Earl I. Isaacson.

OHIO—Albert H. Fiebach, Dillon Crist, Chester Hodges, Edward G. Schultz.

OKLAHOMA—Leslie H. Swan.

OREGON—R. R. Adams, Leslie M. Scott, R. Earl Riley.

PENNSYLVANIA—Willard G. Cutler, Clarence W. Head, Ralph M. Lehr.

RHODE ISLAND—Earl C. Whelden.

SOUTH CAROLINA—John I. Smith.

SOUTH DAKOTA—Gerald D. Crary, Harry H. Margolin.

TENNESSEE—George M. Klepper, John Vesey, T. E. Doss.

TEXAS—Galloway Calhoun, R. Lee Lockwood, Jack Farrell, W. B. Jack Ball, Horace K. Jackson, Walter Ponsford, Nat Pace, Ward Collier, John McKee.

UTAH—Lincoln G. Kelly.

VERMONT—Osmer C. Fitts.

VIRGINIA—Remmie L. Arnold, Aubrey G. Graham.

WASHINGTON—Henry A. Pierce.

WEST VIRGINIA—Gilbert E. Griffin, Delbert T. Robinson, George J. Kossuth, Carl W. Gustkey.

WISCONSIN—Thomas W. Melham, Orrin D. St. Clair.

WYOMING—S. Ken Briggs, C. D. Williamson.

CANADA—Marshall M. Porter, Alberta; J. Harry Spence, Quebec; W. A. Johnston, Manitoba; Frank E. Harley, Ontario.

ENVOYS

To carry our evangelistic campaign to the very "grass roots" of Freemasonry, and to supplement the efforts of the Personal Deputies, your Imperial Potentate appointed a large number of Envoys, or Ambassadors-at-Large. Their task was to weave into the "New Horizons Program" all leaders of Freemasonry.

There is no possible yardstick by which to measure the tremendous good they have done. Words of praise for their effort are feeble and insufficient. Suffice it to say they have done their job exceedingly well! I salute each and every one of them, and here they are:

ALABAMA—Thomas E. Twitty, Floyd Mooneyham, White Gibson, Sr.

ARIZONA—Carey B. Wilson, A. L. Miller, Chester A. Westerdahl, Fred W. Moore, Barry Casey, Shirley L. Ford, S. Beryl Fix, Howard Creswell, E. S. Tourigny, A. J. Brittan, Frank Wallin, Dr. William Henry, H. H. Hollar, Ralph Watkins, Dr. C. D. Davis, James H. Walker, Sam Cohen, Charles Erickson, Obed M. Lassen, Louis A. Myers.

ARKANSAS—W. Ellis Arnold, Carleton C. Harris, C. Allon Clift, O. Guy Goodman, Charles A. Gordon, Kenneth C. Johnson, John L. King, L. Leland McDaniel, J. Miles Roberts, Dr. Francis J. Scully, N. J. Gantt, Jr., Charles A. Gordon, Jr., Fred J. Ingram, Jack Kraras, W. W. Perry, Jr., R. B. Spencer, Jr., Roland Getchell, R. P. McGille, Siegfried Johnson, Reeves Ritchie, Alex Moseley, Houston Brian, W. Larry Vinton, J. C. Gibson, Kimbrough V. Browne, J. Harry Leggett, Eddie A. Matowitz, Harry McCarty, Bernard Finley, J. T. Henley, R. P. Allen, W. L. Walker, Jr., W. H. Greenwood, O. V. Hopkins, R. R. McIntyre, L. W. Williams, D. A. Moon, W. A. Seiz, Jr., R. E. (Jack) Bush, Hubert C. Carpenter, Eugene F. Callaway, Jack B. Donham, Walter H. Estes, Tom L. Fallis, William J. Glasscock, Charles D. Hill, Walter C. Hickmon, C. Lester Hanna, Wesley J. Ketz, Dr. Gilbert L. Kimball, D. Floyd Ludwig, William Nash, Herman A. Carty, Dr. Gordon Oates, John H. Belford, Willard D. Billingsley, Thomas A. Booth, T. L. Blankenship, Frank H. Beale, John Collins, John W. Howle, Roy E. Bell, Morris Lewis, W. A. Stafford, Artie Gregory, Paul M. Leird, M. M. Anderson, Jim Merryman, Fred Sisco, Barney Dunlap, Raymond L. Davis, L. J. Bryson, R. Dewey Baber, Ralph H. Judd, Thomas C. Moore, Wesley A. Dudek, James H. Penick, C. Eugene Smith, Harry H. Schmuck, Woodlief A. Thomas, Theo. C. Treadway, C. Van Wagley, Glenn A. Railsback, Dr. F. A. Poe, Thurman McCool, Merlan Prickett, James L. Lauck, J. O. Bennett, Chris Finkbeiner, Harry G. Galloway, Leo Hovenkamp, Vail Paschal, Knight Pegrim, H. A. Tune, R. J. Needler, Clarence A. Roth, V. C. Clark, C. J. Rogers, J. C. Burlingame, Warren E. Bray, E. L. Fausett, Herbert Collins, Clyde J. Bland, John McQueen, Renton Tunnah, R. S. Sims, E. J. Reed, A. D. Jones, W. C. Roberts, Raymond Rebsamen, Ellis M. Fagan, Haskell Dickinson, Fred W. Duttlinger, R. H. Coffman, W. C. Simmons, Henry Kastman, W. H. (Bill)

Voss, Wyatt Seahorn, R. R. Stair, S. K. Reed, W. E. (Billie) Earl, Jr., Charles H. Crowe, J. T. McAllister, James R. Jorden, Charles H. Cross, Reed G. Johnson, J. S. Atkinson, E. J. Whitman, Tom J. Moore, G. R. Palmer, Don V. Leatherman, Hugh Johnson, Homer L. Donaldson, Clifford Spears, Dr. Jack M. Sheppard, John C. Milum, J. B. Lowe, Garvin Fitton, Leon Dunham, Jack D. Campbell, James F. Taylor, Gilbert Sisco, Cecil R. Draper, Fred M. Hamilton, Dr. E. A. Jenkerson, H. C. Whitworth, Earl V. Alsup, Ben R. Shelly, Samuel V. Abraham.

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DELAWARE—James Carswell, F. Irving Crow, T. Scott Purse, Charles E. Green.

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Phillips, John Brandonberger, Joseph R. Rauh, Richard Harold Cravens, Dane Hanson, L. A. Deck, Herschel L. Kinzy, Al Davies.

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NEW YORK—Robert A. Vogeler, Barney Ruben.

NORTH CAROLINA—J. E. Rooker, Jr., Lee A. Folger, Dr. Claude B. Squires.

NORTH DAKOTA—Walter H. Murfin.

OHIO—George H. Thomas.

OKLAHOMA—Oliver S. Wilham, David H. Wilson, Thomas J. Wilson, Milton B. Capshaw, Paul O. Creason, J. Fred Latham, Claude M. March, Al. R. Powell, Glenn B. Young, Charles C. Baumert, J. William Bickell, Morris M. Bramlett, R. Eugene Britain, John Burke, C. Newt Conley, Dr. Ansel M. Crowder, Harlan Deupree, Horace B. Dowell, Zac Farmer, W. Earl Goode, Harry M. House, W. Ralph Howard, Dr. John C. Hubbard, S. Neal Johnson, Clarence B. Jonas, W. King Larimore, James A. Lathim, Dr. Earl D. McBride, Ray L. Reeves, Ed T. Sabin, R. Thornton Scott, Allen Street.

OREGON—Kenneth B. Hall.

PENNSLYVANIA—Albert T. Eyler, Raymond F. Hoffmann, Channing M. Galbreath, W. Pitt Gifford, Orson J. Graham, Anthony Barron, Arthur E. Winter, George H. Deike, John A. Lathwood, Charles H. Nitch, Paul Brosz, James D. Hays, Ashby B. Paul, John P. Tate, Frank C. Foose, Jr., James

G. Law, G. Edward Elwell, Jr., Joseph C. Maneval, George L. Stearns II, William G. Brosman, Ralph G. Merriman, Maurice A. Hammer.

SOUTH CAROLINA—John W. Turner.

SOUTH DAKOTA—Carl H. Kubler, John H. Foasberg, George W. Toft, Roger S. Brown, Ralph R. Twamley, Hewitt D. Patten.

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VIRGINIA—A. Douglas Smith, Clarence D. Freeman, T. Penn Coleman, Charles M. Lankford, Jr., William J. McMahon, Willis V. Fentress, Walter S. Webb, S. C. Churn, Edward H. Everton, Delamater Davis, Frederick J. Schmoele, J. O. Carson, Frank Allerton, Galelma J. Butcher, C. Guy Lawrence, Leslie N. Sawyer, Fitzhugh L. Grimstead, A. Otto Lynch, Charles T. Morton, John A. Martin, W. D. Barnard, Rudolph R. Cooke, Clyde M. Halstead, Thomas J. Mattox, Meyer Koteen, Kenneth J. Fawcett, C. V. Schooler, Thomas E. Dashiell, William H. Crone, Jr., William L. Sterling, Grover E. Cherry.

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WYOMING—Alfred R. Corsberg, Harry S. Harnsberger, William J. Haines, Dwight H. Shotliff, Lincoln W. Sexton, John J. Priborsky, Irving E. Clark, Marshall S. Reynolds, C. N. Bell, H. C. Anderson, Hon. Milward L. Simpson, James C. Reynolds, Harold Kaltenbach, P. G. McCready, Art Hufford, T. T. Tynan, M. D. Jenkins, Warren Lott.

CANADA—Reginald V. Harris, N. S.; R. J. R. Nelson, N. S.; H. M. Standish, N. S.; C. Laurie Ells, N. S.; A. Herman MacMillan, N. S.; Claude Noonan, Newfoundland; Francis Pike, Newfoundland; Alex B. Crook, N. S.; H. F. Sipprell, N. S.; William G. Quinn, N. B.; O. G. MacAuley, N. B.; Stanley Budd, N. B.; P. C. Austin, N. B.; Donald L. Witter, Quebec; Jas. McL. Marshall, Quebec; Arthur Cross, Quebec; Dr. Charles L. Romas, Quebec; J. W. Buckland, Quebec; W. R. Bradford, Quebec; J. H. Morecraft, Quebec; M. W. Drayton, Quebec.

THE IMPERIAL CHAPLAIN AND HIS CORPS

Your Imperial Potentate, realizing the tremendous part the clergy could and should play in the "New Horizons Program", named Dr. Norman Vincent Peale, Pastor of the Marble Collegiate Church in New York City, as Imperial Chaplain.

His guidance has been inspired; his leadership has been evidenced throughout all Freemasonry.

Despite the time demands of his pulpit and church; his very crowded radio, television and writing and speaking schedules, Dr. Peale has been at our beck and call at all times and has assembled around him a Chaplains' Corps, including many of the foremost inspirational Preachers in Shrinedom.

In supplementing the work of Dr. Peale, these Ministers have put real meaning into the "Shrine's Hour With God" phase of the "New Horizons Program" everywhere. All thanks to them for the vital role they have filled so well, and I am deeply indebted. Here they are:

CHAPLAIN'S CORPS

ALABAMA—Rev. John C. Turner.

ARKANSAS—Rev. Kenneth L. Spore, Rev. R. D. Adams.

CALIFORNIA—Dr. J. Whitcomb Brougher, Sr., Dr. J. Richard Sneed.

COLORADO—Rev. William O. Richards, Rev. Raymond D. Lowden, Rev. Kelly O'Neall.

CONNECTICUTT—Rev. J. Seacord.

DELAWARE—Rev. Thomas C. Mulligan, Rev. Walter E. Fosnocht.

DISTRICT OF COLUMBIA—G. Bromley Oxnam.

IDAHO—Rev. Forrest Werts, Dean Marcus B. Hitchcock, Rev. Irvin Q. Wood.

ILLINOIS—Rev. Joseph C. Cleveland, Rev. Timothy Reeves, Rev. William R. O'Neill, Rev. Lester R. Minion, Rev. Preston Bradley, Rev. George T. Carl, Rev. Timothy B. Reeves.

IOWA—Rev. Ben C. Bobbitt, Rev. Newton R. Moats, Rev. Patrick D'Ostillio, Rev. Ludwig Koenig, Rev. E. P. Ingersoll, Rev. Glen W. Lamb, Dr. Robert F. Chapler, Rev. Fred G. Codd, Dr. Richard Wagner.

KANSAS—Rev. Wendell R. Johnson, Harry L. Rhodes.

LOUISIANA—Rev. McNair Smith.

MARYLAND—Dr. Paul A. Weidley, Rev. A. Brown Caldwell, Rev. Gottlieb Siegenthaler.

MASSACHUSETTS—Thomas Sherrard Roy, Francis Dee Taylor, Frank B. Crandall, Harry P. Folger, John P. Robertson.

MICHIGAN—Rev. Lester Kilpatrick.

MINNESOTA—Rev. William J. Barr, Rev. Daniel Corrigan, Rev. Monroe Baillie, Rev. Willis W. Velte.

MISSISSIPPI—Rev. Charles S. Liles, Rev. Louis O. Thomas, Rev. Carl L. Oakes, Rev. E. S. Flynt, Rev. Howard S. Williams, Rev. W. L. Meadow. Rev. J. B. Rowell, Rev. W. R. Murray, Rev. W. J. Gould, Rev. W. J. Wroten, Rev. David M. Ulmer, Rev. W. F. Bumsted, Rev. Walter M. Hester.

MISSOURI—Rev. Frank J. Pippin, Jr., Dr. Harold L. Reader, Rev. Edward W. Potts, Rev. Herbert E. Duncan.

NEBRASKA—Dr. Walter H. Traub, Rev. David Gracey, Frank A. Court.

NEVADA—Rev. John T. Ledger.

NORTH CAROLINA—Rev. A. D. Leon Gray, Dr. C. E. Rozzelle, Rev. Wilson O. Weldon.

OKLAHOMA—Rev. John R. Abernathy.

PENNSYLVANIA—Rev. W. Sherman Skinner, Rev. Paul F. Hudson.

SOUTH DAKOTA—Rev. Harry Nelson, Rev. W. Blair Roberts, Rev. Frank W. Cannon, Rev. Oswald F. Elbe, Dr. Harold G. Trost.

TENNESSEE—Dr. Marshall Wingfield, Rev. Israel H. Noe, Dr. Prentice A. Pugh, Rev. W. Henry Atkins, Dr. J. Fred Johnson

TEXAS—Bishop H. A. Boaz, Dr. W. R. White.

VERMONT—Rev. Milton Stacey Czatt.

VIRGINIA—Dr. Murray Kantor, Rev. Henry W. Tiffany, Dr. J. J. Sherer, Jr.

WISCONSIN—Rev. Thomas B. Lyter, Rev. Fred J. Jordan, Rev. Stanley B. Crosland.

CANADA—Dr. Frank Morley, Alberta; Rev. Harry R. Nobles, Ontario; Very Rev. M. A. Campbell, Quebec.

VISITATIONS

It is impossible to imagine an "eye-opener" to match the travels of an Imperial Potentate. My visitations . . . numbering more than one hundred twenty and covering nearly one hundred thousand miles . . . took me to the grass roots of the Shrine. . . Freemasonry, itself . . . and my beloved Order of DeMolay!

Each visitation was a new experience . . . something new to be learned . . . and to be remembered. No visitor ever was more royally received . . . I shall be eternally indebted for the gracious receptions accorded me everywhere.

As I look back now, each occasion was a highlight of my travels. It was a procession of highlights that as long as I live will continue to march down my memory lane. Quite naturally, I cannot mention all.

However, I would like to tell you about two. One was my reception in Milwaukee, Wis., where some 8 thousand Masons from that and nearby states attended the meeting sponsored by the Blue Lodge Association of Milwaukee County. My words are far too feeble to describe the thrill that was mine in attending that meeting.

Another was the Masonic Rally in Boston, Mass., sponsored by Aleppo Temple, and DeMolay Night, which drew a capacity audience of nearly 20 thousand and saw 30 thousand others unable to get tickets. And my humble thanks for this great turnout go to Past Imperial Potentate Robert Gardiner Wilson, Jr., general chairman, and Illustrious Potentate Herman C. McStay of Aleppo Temple.

RECAPITULATION
IMPERIAL VISITATIONS

1954 — 1955	Miles
1954	
August	6,629
September	9,436
October	6,024
November	7,832
December	4,825
1955	
January	8,775
February	7,090
March	6,651
April	7,597
May	8,674
June	5,228
TOTAL MILEAGE	78,761

IMPERIAL VISITATION MILEAGE RECORD
1954 — 1955

AUGUST — 1954	Transportation	Mileage
FROM — TO:		
Kansas City to Philadelphia	Air	1,038
Philadelphia to Chicago	Air	666
Chicago to Negaunee	RR	390
Negaunee to Marquette	Auto	12
Negaunee to Chicago	RR	390
Chicago to Dayton	RR	266
Dayton to Newark	Air	534
Newark to Utica	Air	172
Utica to New York	Air	174
New York to Providence	RR	185
Providence to Troy	Auto	149
Troy to Rutland	Auto	98
Rutland to New York	Air	190
New York to Kansas City	Air	1,097
Kansas City to Chicago	Air	414
Chicago to Atlanta	Air	587
Atlanta to Charleston	Air	267
Total Mileage		6,629

SEPTEMBER — 1954	Transportation	Mileage
FROM — TO:		
Charleston to Jacksonville	Air	197
Jacksonville to Miami	Air	326
Miami to Newark	Air	1,088
Newark to Wilkes-Barre	Air	96
Wilkes-Barre to Williamsport	Auto	87
Wilkes-Barre to Syracuse	Air	125
Syracuse to Montreal	Air	207
Montreal to Winnipeg	Air	1,258
Winnipeg to Grand Forks	Air	140
Grand Forks to Chicago	Air	621
Chicago to Denver	Air	920
Denver to Kansas City	Air	558
Kansas City to New York	Air	1,097
New York to Boston	Air	188
Boston to St. John	Air	450
St. John to Boston	Air	450
Boston to Bangor	Air	204
Bangor to New York	Air	385
New York to Boston	Air	188
Boston to Chicago	Air	851
Total Mileage		9,436

OCTOBER — 1954	Transportation	Mileage
FROM — TO:		
Chicago to Knoxville	Air	454
Knoxville to Asheville	Air	81
Asheville to Greenville	Auto	62
Greenville to Washington	Air	409
Washington to Boston	Air	393
Boston to Portland	Air	99
Portland to Lewiston	Air	30
Lewiston to Concord	Air	90
Concord to Claremont	Auto	53
Claremont to White River Jct.	Auto	26
White River Jct. to Boston	Air	110
Boston to Springfield	Air	80
Springfield to New York	Air	119
New York to Montpelier	Air	253
Montpelier to Burlington	Auto	38
Burlington to Albany	Air	129
Albany to Binghamton	Air	117
Binghamton to Pittsburgh	Air	242
Pittsburgh to Kansas City	Air	781
Kansas City to Denver	Air	558
Denver to Billings	Air	453
Billings to Casper	Air	229
Casper to Rawlins	Air	118
Rawlins to Denver	Air	182
Denver to Kansas City	Air	558
Kansas City to Des Moines	Air	180
Des Moines to Kansas City	Air	180
Total Mileage		6,024

NOVEMBER — 1954	Transportation	Mileage
FROM — TO:		
Kansas City to Wichita Falls	Air	418
Wichita Falls to Fort Worth	Auto	120
Dallas to Mexico City	Air	933
Mexico City to Dallas	Air	933
Dallas to Kansas City	Air	451
Kansas City to Little Rock	Air	325
Little Rock to Pine Bluff	Auto	43
Pine Bluff to Dallas	Air	294
Dallas to Wichita	Air	340
Wichita to Kansas City	Air	177
Kansas City to Chicago	Air	414

	Transportation	Mileage
Chicago to Fort Wayne	Air	141
Fort Wayne to Indianapolis	Air	105
Indianapolis to Kansas City	Air	453
Kansas City to Oklahoma City	Air	296
Oklahoma City to Kansas City	Air	296
Kansas City to Chicago	Air	414
Chicago to Washington	Air	597
Washington to Cincinnati	Air	404
Cincinnati to Akron	Air	209
Akron to Davenport	Air	469
Total Mileage		7,832

DECEMBER — 1954

FROM — TO:		
Davenport to Rockford	Air	111
Rockford to Chicago	Air	80
Chicago to Atlanta	Air	587
Atlanta to Charlotte	Air	227
Charlotte to Atlanta	Air	227
Atlanta to Orlando	Air	401
Orlando to Atlanta	Air	401
Atlanta to Memphis	Air	337
Memphis to Kansas City	Air	369
Kansas City to Omaha	Air	166
Omaha to Kansas City	Air	166
Kansas City to Omaha	Air	166
Omaha to Denver	Air	488
Denver to San Francisco	Air	949
San Francisco to Sacramento	Air	75
Sacramento to San Francisco	Air	75
Total Mileage		4,825

JANUARY — 1955

FROM — TO:		
San Francisco to Portland	Air	534
Portland to Spokane	RR	380
Spokane to St. Paul	RR	1,453
St. Paul to Chicago	Air	355
Chicago to Kansas City	Air	414
Kansas City to St. Louis	Air	238
St. Louis to Miami	Air	1,061
Miami to St. Louis	Air	1,061
St. Louis to Kansas City	Air	238
Kansas City to Chicago	Air	414
Chicago to Toronto	Air	449
Toronto to Cleveland	Air	196
Cleveland to Columbus	Air	126
Columbus to Kansas City	Air	621
Kansas City to St. Joseph	Auto	54
St. Joseph to Kansas City	Auto	54
Kansas City to Chicago	Air	414
Chicago to New York	Air	713
Total Mileage		8,775

FEBRUARY — 1955

FROM — TO:		
Pilgrimage to Canal Zone	Air	5,874
New York to Washington	Air	205
Washington to Chicago	Air	597
Chicago to Kansas City	Air	414
Total Mileage		7,090

MARCH — 1955

FROM — TO:		
Kansas City to St. Louis	Air	238
St. Louis to Atlanta	Air	467
Atlanta to Macon	Air	79
Macon to Jacksonville	Air	208
Jacksonville to Miami	Air	326
Miami to Philadelphia	Air	1,019
Philadelphia to Harrisburg	Air	94
Harrisburg to Reading	Auto	56
Reading to New York (Newark)	Air	106
Newark to Erie	Air	321
Erie to Pittsburgh	Air	116
Pittsburgh to New York	Air	317
New York to Buffalo	Air	292
Buffalo to Pittsburgh	Air	178
Pittsburgh to New York (Newark)	Air	317
New York to Wilmington	Air	108
Wilmington to Philadelphia	Auto	28
Philadelphia to Chicago	Air	666
Chicago to Kansas City	Air	414
Kansas City to St. Louis	Air	238
St. Louis to Springfield	Air	86
Springfield to St. Louis	Air	86
St. Louis to Atlanta	Air	467
Atlanta to New Orleans	Air	424
Total Mileage		6,651

APRIL — 1955

FROM — TO:		
New Orleans to Dallas	Air	443
Dallas to San Antonio	Air	252
San Antonio to Kansas City	Air	702
Kansas City to Sioux City	Air	254
Sioux City to Kansas City	Air	254
Kansas City to Chicago	Air	414
Chicago to Milwaukee	Auto	88
Milwaukee to Chicago	Auto	88
Chicago to Salt Lake City	Air	1,260
Salt Lake City to Reno	Air	428
Reno to San Diego	Air	492
San Diego to Los Angeles	Air	112
Los Angeles to Long Beach	Auto	20
Long Beach to Los Angeles Airport	Auto	25
Los Angeles to Fresno	Air	204
Fresno to San Francisco	Air	161
San Francisco to Hilo	Boat	2,200
Hilo to Honolulu	Boat	200
Total Mileage		7,597

MAY — 1955

FROM — TO:		
Honolulu to San Francisco	Boat	2,300
San Francisco to Seattle	Air	968
Seattle to Vancouver	Air	121
Vancouver to Calgary	Air	471
Calgary to Winnipeg	Air	748
Winnipeg to Minneapolis	Air	431
Minneapolis to Madison	Air	234
Madison to Chicago	Air	122
Chicago to Cleveland	Air	308
Cleveland to Chicago	Air	308
Chicago to Kansas City	Air	414
Kansas City to Lincoln	Air	164
Lincoln to Kansas City	Air	164
Kansas City to Pittsburg, Kansas	RR	128
Pittsburg to Shreveport	RR	433
Shreveport to Birmingham	Air	409
Birmingham to Louisville	Air	331
Louisville to Lexington	Air	70
Lexington to Louisville	Air	70
Louisville to St. Louis, Mo.	Air	242
St. Louis to Kansas City	Air	238
Total Mileage		8,674

JUNE — 1955

FROM — TO:	Transportation	Mileage
Kansas City to New York	Air	1,097
New York to Boston	Air	188
Boston to New York	Air	188
New York to Hartford	Air	98
Hartford to New York	Air	98
New York to Watertown	Air	243
Watertown to Newark	Air	241
Newark to Norfolk	Air	291
Norfolk to Washington	Air	146
Washington to Chicago	Air	597
Chicago to Springfield, Mo.	Air	440
Springfield to Kansas City	Air	147
Kansas City to Chicago	Air	414
Chicago to Detroit	Air	238
Detroit to Chicago	Air	238
Chicago to Kansas City	Air	414
Kansas City to Topeka	Auto	75
Topeka to Kansas City	Auto	75
Total Mileage		5,228

DISPENSATIONS GRANTED

The following special dispensations have been granted which, in my opinion, were for the best interest of the Shrine:

July 1, 1954. Tadmor Temple. Dispensation was granted to hold a Stated Session on November 12, 1954, in Canton, Ohio, proper waivers having been received from Syrian, Al Koran, Aladdin, Antioch and Zenobia Temples.

July 1, 1954. Antioch Temple. Dispensation was granted to hold a Stated Session on September 10, 1954, as the regularly scheduled date coincided with the Great Lakes Shrine Ceremonial Session to be held in Columbus, Ohio, on September 17th.

July 6, 1954. Arabia Temple. Dispensation was granted to hold a Stated Session on November 22, 1954, instead of November 15 so as not to interfere with the circus.

July 6, 1954. Jerusalem Temple. Dispensation was granted to hold an annual session on January 5, 1955, instead of January 12 so as to facilitate arrangements for the Inaugural Ball.

July 6, 1954. Antioch Temple. Dispensation was granted to hold a Ceremonial Session on October 23, 1954, in Lima, Ohio, proper waivers having beeen received from Tadmor, Syrian, Zenobia, Aladdin and Al Koran Temples.

July 6, 1954. Al Kader Temple. Dispensation was granted to hold a Ceremonial Session on September 25, 1954 in Bend, Oregon, for the purpose of receiving and balloting upon petitions and conferring the order, proper waiver having been received from Hillah Temple.

July 6, 1954. Al Kader Temple. Dispensation was granted to hold a Ceremonial Session on September 18, 1954, in Tillamook, Oregon, for the purpose of receiving and balloting upon petitions and conferring the order, proper waiver having been received from Hillah Temple.

July 6, 1954. Oleika Temple. Dispensation was granted to hold a Ceremonial Session on August 14, 1954 in Harlan, Kentucky, proper waivers having been received from Kosair, Rizpah and El Hasa Temples.

July 6, 1954. Al Koran Temple. Dispensation was granted to hold a Ceremonial Session on August 21, 1954 in Canton, Ohio, for the purpose of electing and initiating candidates, proper waivers having been received from the other Temples in Ohio.

July 6, 1954. Aahmes Temple. Dispensation was granted to hold a Ceremonial Session on July 17, 1954 in Heidelberg, Germany.

July 6, 1954. Mahi Temple. Dispensation was granted to hold a Stated Session on September 9, 1954, as the regularly scheduled date coincided with the dates of the Southeastern Shrine Association meeting—September 2nd, 3rd and 4th.

July 6, 1954. Zenobia Temple. Dispensation was granted to hold a Stated Session on October 7, 1954 since their circus is being held during the time of their regular meeting they feel the meeting would turn out better if held a week in advance.

July 8, 1954. Damascus Temple. Dispensation was granted to eliminate their Stated Session which would fall on September 1, 1954, due to the fact that this was prior to Labor Day and it was felt the attendance would not warrant holding a meeting before the holiday.

July 8, 1954. Nile Temple. Dispensation was granted to hold Ceremonial Sessions in Ketchikan, Alaska on September 11th; Sitka, Alaska on September 13th; Seward, Alaska on September 16th; Anchorage, Alaska on September 18th; Kodiak, Alaska on September 20th, and Fairbanks, Alaska on September 22nd. All novices to be elected in regular business session of Nile Temple in Seattle, Washington.

July 9, 1954. Mahi Temple. Dispensation was granted to hold a Stated Session on September 9, 1954 instead of September 2nd, in order to avoid conflict with the Southeastern Shrine Association Convention.

July 20, 1954. Ali Ghan Temple. Dispensation was granted to hold a Stated Session on September 15, 1954, instead of on Friday, September 17th as a ceremonial is to be held on September 20th and will not permit the Recorder to arrange to have the petitioners report if the meeting is held on September 17th.

July 23, 1954. El Riad Temple. Dispensation was granted to hold a Ceremonial Session on September 25, 1954 at Yankton, South Dakota, proper waivers having been received from Yelduz Temple of Aberdeen and Naja Temple of Deadwood.

July 23, 1954. Al Bahr Temple. Dispensation was granted to hold a Ceremonial Session on September 25, 1954 in Las Vegas, Nevada, proper waiver having been received from Kerak Temple.

July 23, 1954. Rameses Temple. Dispensation was granted to hold a business meeting on September 24, 1954, immediately prior to the Ceremonial being held in Niagara Falls, Ontario, on September 24th.

July 23, 1954. Kerak Temple. Dispensation was granted to hold a Special Session on August 4, 1954, for the purpose of initiating D. C. Wheeler in his private car attached to the Shrine Circus Train in the early morning hours of August 4th. Due to a heart attack this candidate was unable to attend the Spring Ceremonial held in Winnemucca on May 15th.

July 30, 1954. Al Bedoo Temple. Dispensation was granted to hold a Ceremonial Session on September 18, 1954, in Miles City, Montana, proper waivers having been received from Algeria and Bagdad Temples.

July 30, 1954. El Kahir Temple. Dispensation was granted to hold a Stated Session on September 29, 1954 instead of September 8th, since the building alterations will not be completed until the latter part of the month.

August 2, 1954. Jerusalem Temple. Dispensation was granted to hold a Stated Session on August 19, 1954, instead of Wednesday, August 11th, due to the fact that matters of importance will come up at this meeting so in order to have more time to prepare for them they would like to have this change.

August 10, 1954. Jerusalem Temple. Dispensation was granted to hold a Special Session on August 19, 1954, for the purpose of initiating Brother Erling Hansen, who is Chief Mate on the S. S. Del Monte, which is scheduled to sail from New Orleans on or about Friday, August 20th, thus making it impossible for Brother Hansen to be present for Jerusalem's Ceremonial on August 21st.

August 10, 1954. Ansar Temple. Dispensation was granted to hold a Stated Session on September 24, 1954, for the purpose of transacting busi-

ness, in lieu of the third Friday of the month as provided by the by-laws of Ansar Temple.

August 10, 1954. Zembo Temple. Dispensation was granted to hold a Stated Session on December 4, 1954 instead of December 3rd so as to have it in conjunction with their Ceremonial Session on December 4th.

August 12, 1954. Rizpah Temple. Dispensation was granted to hold a Ceremonial Session on November 20, 1954 instead of November 6th which conflicts with Ft. Campbell schedule, proper waivers having been received from El Hasa, Oleika and Kosair Temples.

August 19, 1954. Abba Temple. Dispensation was granted to hold a Special Session on September 8, 1954, for the purpose of obligating Harold W. Bjella.

August 19, 1954. Syria Temple. Dispensation was granted to hold a Ceremonial Session on August 23, 1954 for the purpose of obligating William G. Williams who was unable to be present at the time of their Ceremonial held on May 20, 1954.

August 25, 1954. Kerbela Temple. Dispensation was granted to hold a business session on August 28, 1954 for the purpose of receiving and electing petitions of members of the recent Scottish Rite class. Also for the purpose of balloting on two petitions which were misplaced in Recorder's Office and not voted on at August 16th meeting.

August 31, 1954. Tangier Temple. Dispensation was granted to hold a regular Session on December 10, 1954, instead of December 9th, since their Ceremonial will be held on December 10th in conjunction with the Imperial Potentate's visitation.

August 31, 1954. Bahia U. D. Temple. Dispensation was granted to hold a Ceremonial on November 20, 1954.

September 14, 1954. Sudan Temple. Dispensation was granted to hold a regular meeting on October 21, 1954 for the purpose of combining the meeting and the annual Orphanage Bowl football game sponsored by Sudan Temple.

September 22, 1954. Abba Temple. Dispensation was granted to hold a Special Session on September 30, 1954 for the purpose of initiating and obligating Brother Norwood O. Curtis.

September 22, 1954. Abba Temple. Dispensation was granted to hold a Special Session on September 29, 1954 for the purpose of initiating and obligating Brother Eugene Randow.

September 22, 1954. Nile Temple. Dispensation was granted to hold an Election, Special Meeting and Cold Sands Ceremonial on September 23, 1954 for the purpose of conferring the Order on five candidates in Nome, Alaska.

September 22, 1954. El Zagal Temple. Dispensation was granted to hold a Ceremonial Session on October 16, 1954 in Bismarck, North Dakota, proper waiver having been received from Kem Temple.

September 30, 1954. Sahara Temple. Dispensation was granted to hold a Special Session on November 18, 1954 for the purpose of receiving and electing candidates for those petitions received after the regular stated meeting on November 16, 1954, to coincide with date of Fall Ceremonial.

October 1, 1954. Karem Temple. Dispensation was granted to hold a Special Session on October 14, 1954 for the purpose of receiving applications

and conferring the Order of the Mystic Shrine upon certain candidates who find it impossible to appear for their regular ceremonial at a later date.

October 13, 1954. Pyramid Temple. Dispensation was granted to hold October business meeting in Danbury, Conn., which is in their jurisdiction.

October 14, 1954. Ararat Temple. Dispensation was granted to hold a regular meeting on Wednesday, May 18, 1955, for the purpose of changing the date of their regular meeting from May 4th to May 18th so that members of the Temple will be able to accompany the Imperial Potentate on his pilgrimage to Hawaii.

October 14, 1954. Ararat Temple. Dispensation was granted to hold a regular meeting on Wednesday, June 8, 1955, instead of Wednesday, June 1st, due to the fact that the postponed May Meeting will be held just two weeks prior to June 1st.

October 19, 1954. Al Kaly Temple. Dispensation was granted to hold a Stated Session on December 17, 1954, since the regular meeting in December falls on Christmas Eve.

October 22, 1954. Moolah Temple. Dispensation was granted to hold a Stated Session on November 20, 1954 for the purpose of combining such stated session with their Ceremonial on the same day.

October 25, 1954. Kem Temple. Dispensation was granted to hold a Ceremonial Session on November 20, 1954 in Minot, North Dakota, proper waiver of jurisdiction having been received from El Zagal Temple.

November 8, 1954. Kerak Temple. Dispensation was granted to hold a Stated Session on December 10, 1954, instead of December 11th, the reason being too many conflicting activities, including a big Elk's party.

November 10, 1954. Jerusalem Temple. Dispensation was granted to hold a Special Meeting on or before November 17th to confer the degrees upon Richard A. Brown the reason being that he is a seafaring man and expects to leave port on or about November 17th and will be unable to attend the class on November 18th.

November 12, 1954. El Katif Temple. Dispensation was granted to hold their annual meeting and election of officers on January 12, 1955, since their regular meeting date of January 5th coincided with the Imperial Potentate's visitation to El Katif.

November 17, 1954. Lu Lu Temple. Dispensation was granted to hold a Ceremonial Session on December 4, 1954, the reason being that the Town Hall was not available on their regular meeting date of December 1, 1954.

November 19, 1954. Kerbela Temple. Dispensation was granted to hold a Business Session on December 4, 1954, for the purpose of voting on and electing candidates.

November 29, 1954. Salaam Temple. Dispensation was granted to hold a Special Session on December 16, 1954, for the purpose of obligating ten candidates who for various reasons will not be able to attend their regular session on the 18th of December.

December 7, 1954. Algeria Temple. Dispensation was granted to hold a Ceremonial Session on May 14, 1955, in Great Falls, Montana, proper waivers of jurisdiction having been received from Bagdad and Al Bedoo Temples.

December 7, 1954. Afifi Temple. Dispensation was granted to hold a Stated Session on January 13, 1955, instead of the regular stated meeting date of January 6, 1955, since many of their Officers and Nobility will be attending the East-West Game in San Francisco on January 1st, and the inconvenience of closing the books on December 31 in order to be ready by January 6th for the Stated Meeting.

December 20, 1954. Syria Temple. Dispensation was granted to hold a Special Session on January 29, 1955, in order to obligate four candidates who could not be at the Ceremonial on December 8 and 9 because of illness, also twenty-one petitions were received too late to advertise to the Nobility for the December 8 and 9 Ceremonials.

December 20, 1954. Antioch Temple. Dispensation was granted to hold a Stated Meeting on February 25, 1955 instead of the regular stated meeting on February 18th since the Officers of Antioch Temple wish to attend the Mid-Winter meeting of the Great Lakes Shrine Association to be held in Evansville, Indiana, on February 18 and 19.

January 6, 1955. Ansar Temple. Dispensation was granted to hold a Stated Session on February 11, 1955, instead of the regular scheduled meeting date of February 18, since the date of February 18th conflicted with the Annual Meeting of the Great Lakes Shrine Association at Evansville, Indiana, which would be attended by several of the Temple Officers.

January 10, 1955. Ballut Abyad Temple. Dispensation was granted to hold an annual meeting on Wednesday the 19th of January, 1955, instead of Monday, January 10th, due to the sudden death of the Recorder.

January 11, 1955. Ainad Temple. Dispensation was granted to hold a Stated Session on Thursday, February 17, 1955 instead of Friday, February 18, the date of the reguarly scheduled monthly meeting, since this date conflicted with the dates of the Great Lakes Shrine Association meeting—February 18 and 19.

January 12, 1955. Korein Temple. Dispensation was granted to hold a Stated Session on Saturday, February 5, 1955, instead of Friday, February 4, 1955, so as to coincide with the public installation of Officers which your Temple will hold on February 5th.

January 17, 1955. Afifi Temple. Dispensation was granted to hold a Stated Session on Thursday, February 10, 1955 instead of Thursday, February 3rd, the date of the regularly scheduled monthly meeting, to elect Noble Young as Potentate and they feel that since he has been ill, he will be well enough by this time to attend and preside.

January 21, 1955. Mahi Temple. Dispensation was granted to hold a Stated Session on Thursday, April 14, 1955, instead of Thursday, April 7th, the reason being that Maundy Thursday falls on this date.

January 24, 1955. El Zagal Temple. Dispensation was granted to hold a Special Session on January 31st to elect a Recorder of the Temple.

January 26, 1955. Aahmes Temple. Dispensation was granted to hold a Stated Session on Wednesday, April 13th, instead of April 20th, so as not to conflict with the activities of their Annual Circus.

January 26, 1955. Tigris Temple. Dispensation was granted to hold a Business Meeting on Wednesday, the 23rd of February, 1955, instead of Wednesday, February 16th, inasmuch as the hall where their meetings are held will not be available on the 16th and it is felt to be more beneficial to the Temple to hold the meeting in the customary place.

January 27, 1955. Kem Temple. Dispensation was granted to Kem Temple to hold a Special Meeting to elect a new Chief Rabban as soon as possible. They are doing this so as to fill the vacancy created by the death of the Chief Rabban on January 25th.

January 27, 1955. El Karubah Temple. Dispensation was granted to hold a Special Meeeting on February 15, 1955 so that they can confer in short form the Shrine Degree on Dennis Michael Flynn who will be leaving the 1st of March for Japan.

January 28, 1955. Alee Temple. Dispensation was granted to Alee Temple to hold a Stated Session on Monday, July 18th, the reason being that their regular meeting on Monday, July 11th, comes at the time of the Imperial Council Session in Chicago.

February 11, 1955. Tadmor Temple. Dispensation was granted to hold a Stated Session on April 8, 1955, in Canton, Ohio. Proper waivers of jurisdiction were received from Antioch, Aladdin, Al Koran, Zenobia and Syrian Temples.

February 23, 1955. Lu Lu Temple. Dispensation was granted to Lu Lu Temple to hold their Ceremonial on March 19th instead of March 2nd so as to coincide with the Imperial Potentate's visitation.

February 28, 1955. Pyramid Temple. Dispensation was granted to hold the regular April business session on Wednesday, April 13, 1955, in Stamford, Conn., which is in their jurisdiction.

February 28, 1955. Kerbela Temple. Dispensation was granted to hold a business session on Saturday, April 30, 1955, for the purpose of receiving and electing candidates on that date.

March 1, 1955. Moolah Temple. Dispensation was granted to hold stated meeting on Saturday, April 23, 1955, for the purpose of combining it with a Ceremonial on that date.

March 1, 1955. Bahia Temple, U.D. Dispensation was granted to hold a Spring Ceremonial on Saturday, May 7, 1955.

March 1, 1955. Afifi Temple. Dispensation was granted to hold monthly stated meeting on Wednesday, April 13, 1955, inasmuch as the Scottish Rite Bodies of Tacoma will observe Maundy Thursday on April 7th.

March 9, 1955. Sahara Temple. Dispensation was granted to hold a special meeting on Saturday, May 21, 1955, in Forrest City, Arkansas, for the purpose of receiving and electing candidates for those petitions received after the regular stated meeting on May 17th.

March 17, 1955. Damascus Temple. Dispensation was granted to hold a regular meeting on Wednesday, May 25th, instead of May 4th, to eliminate their meeting on June 8th.

March 17, 1955. Morocco Temple. Dispensation was granted to hold a Regular Meeting on April 18th, instead of Wednesday, April 13th.

March 18, 1955. Ahmed Temple. Dispensation was granted to hold a Stated Session on Friday the 15th, instead of April 8th, which is Good Friday.

March 21, 1955. Pyramid Temple. Dispensation was granted to hold a Regular Session on Wednesday, May 11th, in New Haven, Connecticut, which is in their own jurisdiction.

March 21, 1955. El Jebel Temple. Dispensation has been granted to El Jebel to hold their Ceremonial Session on Saturday, May 14th in Grand Junction, Colorado, proper waiver of jurisdiction having been received from Al Kaly Temple.

March 28, 1955. Ismailia Temple. Dispensation was granted to hold a Stated Session on Wednesday, May 21st instead of May 11th.

March 31, 1955. Antioch Temple. Dispensation was granted to hold a Ceremonial in Middletown, Ohio, on April 16. This is concurrent jurisdiction and waivers of jurisdiction were received from other Temples in Ohio.

March 31, 1955. Antioch Temple. Dispensation was granted to hold a Ceremonial in Troy, Ohio, on June 4, 1955. This is concurrent jurisdiction and proper waivers of jurisdiction were received from the other Temples in Ohio.

March 31, 1955. Sudan Temple. Dispensation was granted to hold a regular meeting on June 9, 1955 instead of May 19, because the N. C. Legislature is in session and their adjournment is indefinite. The Officers of the Temple wished the date moved up.

April 7, 1955. Salaam Temple. Dispensation was granted to hold a stated meeting on Friday, June 17, 1955, instead of June 20, 1955, because of their Ceremonial being held on Saturday, June 18, 1955.

April 11, 1955. Ainad Temple. Dispensation was granted to Ainad Temple to hold a Joint Ceremonial on Saturday, June 4, 1955 in Paris, Illinois, with Ansar Temple. Waivers of jurisdiction were received from Medinah, Mohammed and Tebala Temples.

April 15, 1955. Rizpah Temple. Dispensation was granted to Rizpah Temple to hold their Spring Ceremonial on Monday, May 9, in Franklin, Kentucky. Proper waivers of jurisdiction were received from Kosair, Oleika and El Hasa Temples.

April 18, 1955. El Karubah Temple. Dispensation was granted to El Karubah Temple to hold a Ceremonial Session on Saturday, April 30th, in Monroe, La. Waiver of jurisdiction was received from Jerusalem Temple.

April 25, 1955. Kerbela Temple. Dispensation was granted to Kerbela Temple to hold a business session for the purpose of receiving and electing candidates on Friday, April 29.

April 26, 1955. Al Bahr Temple. Dispensation was granted to Al Bahr Temple to hold a Stated Meeting on Friday, the 22nd of July, 1955, instead of July 8, the date of regularly scheduled meeting since Al Bahr Temple officers will be enroute to the Imperial Council Session in Chicago at that time.

April 28, 1955. Ansar Temple. Dispensation was granted to Ansar Temple to hold a joint ceremonial on Saturday, June 4, 1955, in Paris, Illinois, with Ainad Temple. Waivers of jurisdiction were received from Medinah, Mohammed and Tebala Temples.

April 29, 1955. Kerak Temple. Dispensation was granted to Kerak Temple to hold a Special Session on Wednesday, May 25, 1955, for the sole purpose of balloting upon candidates.

May 3, 1955. El Zagal Temple. Dispensation was granted to El Zagal Temple to hold a Special Session on Saturday the 14th day of May, 1955, for the purpose of balloting upon petitions and Ceremonial Session.

May 6, 1955. Nur Temple. Dispensation was granted to Nur Temple to hold a special session on Saturday, June 25, 1955, for the purpose of considering applications and electing candidates received from recent Scottish Rite class too late to send list to Nobility, in conjunction with Ceremonial being held on June 25.

May 11, 1955. Moolah Temple. Dispensation was granted to Moolah Temple to hold a Ceremonial on Saturday, the 14th of May, 1955, in Hannibal, Missouri.

May 16, 1955. Lu Lu Temple. Dispensation was granted to Lu Lu Temple to hold a Ceremonial at Town Hall, 150 N. Broad Street, Philadelphia, Pa., on Saturday, June 4, 1955, at 2:00 P. M. inasmuch as Town Hall would not be available on Wednesday, June 1st, for their June Ceremonial.

May 16, 1955. Tripoli Temple. Dispensation was granted to Tripoli Temple to hold their regular stated meeting on Wednesday, July 6, instead of Wednesday, July 13, in order to permit their Officers and Representatives to attend the Imperial Council Session.

May 27, 1955. Hillah Temple. Dispensation granted to Hillah Temple to hold Spring Ceremonial on Saturday, June 18, in Coquille, Oregon. Proper waiver of jurisdiction received from Al Kader Temple.

June 9, 1955. Abba Temple. Dispensation granted to Abba Temple to hold a Special Session to obligate Willie A. Young, a Master Mariner, whose duties keep him at sea most of the time and it might be several years before he would happen to be in port during a regular Ceremonial.

SEPTEMBER 9, 1954

A Temple asked if their Temple could adopt a resolution endorsing a favorite son of their Temple as a candidate for Imperial Outer Guard and directed attention to the decision of Past Imperial Potentate Walter S. Sugden appearing as Ruling No. 7 on page 34 of the Proceedings of the Imperial Council for 1938.

HELD: That since the issuance of the aforesaid ruling that part of Section 31 concerning improper electioneering of candidates has been clarified by adding thereto the following paragraph:

"No association of Temples as such shall endorse officially any candidate for an office in the Imperial Council."

In view of the aforesaid clarifying paragraph added to Section 31 of the by-laws, there appears to be no further justification for prohibiting Temples from adopting and sending resolutions to Representatives advocating the candidacy for office in the Imperial Council of a member of a Temple or a sister Temple, and the above referred to ruling appearing in the 1938 Proceedings on page 34 thereof is hereby declared to be no longer of force or effect. However, in view of the admonition against improper electioneering for a candidate for office in the Imperial Council contained in Section 31 of the by-laws, it is deemed advisable to restrict the use of such resolutions to member candidates of sister Temples located in the same State in which the Temple adopting the resolution is located.

SEPTEMBER 9, 1954

A Temple inquired referring to the following decision as given on page 144 of the Digest of Laws & Decisions of the Imperial Council under the heading "Imperial Outer Guard."

"Imperial Outer Guard—Resolution before Election:

A Temple passing a resolution before annual election of officers, endorsing a candidate for Imperial Outer Guard, is violating the Imperial Code.

Dec. 6, P. 40, Proceedings 1944, MacKenzie."

The permissibility of Temples endorsing candidates for Imperial Outer Guard before such candidates are elected Representatives of their respective Temples, was questioned.

HELD: The Code does not in express terms prohibit the endorsement by a Temple of its candidates for Imperial Outer Guard prior to its annual meeting in which they are to be on the ballot at the Imperial Council Session, although it is true that Article 6, Section 30 provides that all officers of the Imperial Council *"at the time of their first election to an Imperial office* must be Representatives to the Imperial Council." Article 6, Section 31 simply provides that "a Temple may adopt resolutions endorsing one of its members as a candidate for office in the Imperial Council" with no language indicating at what time this can or cannot be done. However, the ruling appearing in the Digest of Decisions (as mentioned above) has never been overruled and therefore is still the law.

SEPTEMBER 22, 1954

Criticism was received from the Grand Master of a Grand Masonic jurisdiction on the practice engaged in by some Shrine Temples in issuing green fezzes to non-members of the Shrine.

HELD: That this practice was illegal and General Orders No. 7 dated November 17, 1954 were issued ordering and directing that Temples cease and desist from such practice in the future.

FEBRUARY 15, 1955

Letter received from Suez Temple advising that the Daughters of the Nile Sewing Club of Abilene, Texas desire to have notices of their meetings published in the calendar of events in Suez' monthly magazine, as well as space for their news items.

HELD: Publication of such a notice would be in violation of Section 228 of our Code which prohibits the sponsoring of any organization composed of women or men and women by one of our Temples.

JANUARY 27, 1955

Bahia Temple advised that at a meeting of the Divan it was resolved that petitions for initiation be presented to the Shrine Club under whose jurisdiction the petitioner resides, for approval or objection.

HELD: Article X, Section 85 of the Imperial By-Laws prescribes the prerequisites for membership in the Shrine and no Temple can add to or take away from such prerequisites as fixed by the Imperial Council. Each application for membership in the Order must be made upon the form of petition provided by the Imperial Council and such petition is directed to the Illustrious Potentate, Officers and Nobles of the Temple in whose jurisdiction the candidate resides. Article XXIX of the Imperial Code sets forth further provisions regarding membership in Shrine Temples. Nowhere in the Imperial Code or By-Laws is it contemplated that petitions for Membership shall first be submitted to a Shrine Club as a committee for prior approval or objection. The members of the Temple are given an opportunity to indicate approval or disapproval of a candidate through means of the ballot on his application for membership. Shrine Clubs have no jurisdiction over petitions for membership in the Shrine. Their function, if any, concerning applications for membership, would be that of encouraging the filing of petitions with the Recorder of the Temple.

The resolution thus adopted by the Divan of Bahia Temple is held to be contrary to the rules and practices of our Order and such activity by Bahia Temple shall be discontinued forthwith.

FEBRUARY 24, 1955

Jerusalem Temple inquired if the purchase and distribution by sale to the wives, daughters and sisters of Shriners of a white fez marked "Lady of a Noble", was a violation.

HELD: Section 228 of the Code and a number of General Orders and decisions issued by our Organization prohibit the sponsoring by a Shrine Temple of any organization composed of ladies. While the sale of a white fez to the wives, daughters and sisters of Nobles of the Mystic Shrine may not embrace or contemplate the actual formation of such an organization of ladies, nevertheless in accordance with our long-established policy Temples are not permitted to do any act which implies encouragment or sponsorship of such an organization. In line with this policy the sale of the white fez is prohibited.

FEBRUARY 25, 1955

Naja Temple made same inquiry.

HELD: Same reply.

APRIL 14, 1955

Inquiry received from a Past Potentate of Nemesis Temple on the propriety of the Potentate soliciting ads for the ceremonial program, the proceeds going to pay the printing and postage.

HELD: The ads which appear in this official publication which is issued at regular intervals are permitted under Section 118 which states: ". . . provided, that Temples issuing at regular intervals an official publication, may issue as a part thereof paid advertisements of a business character; . . ."

APRIL 14, 1955

Inquiry received from a Past Potentate of Nemesis Temple as to whether or not it is in order for a group of Shriners to visit a funeral home to pay their last respects to a departed Noble and wear their fezzes.

HELD: This practice is not controlled by any legislation, but is left entirely to the sound judgment and good taste of the Potentate in the particular area where this may be done. It would not, however, seem to be in good taste nor in any way add to the tribute paid the departed Noble, nor in the eyes of the public who are not educated to this most unusual Arabic headdress, and might be interpreted as disrespect when worn at the bier where heads should be bared.

MAY 2, 1955

Inquiry from Zamora Temple on the permissibility of wives of members of a Uniformed Unit wearing white fezzes bearing the words "Lady of a Noble".

HELD: Same ruling as given to Jerusalem and Naja.

MAY 13, 1955

Inquiry received concerning the appointment of committees by the Imperial Potentate.

HELD: That the Imperial Potentate as the Executive Officer of the Imperial Council with the right and prerogative generally to exercise all the rights appertaining to the high office, is within his powers to appoint

any and all committees of the Imperial Council including committees not specifically mentioned in the By-Laws and Code of the Imperial Council and such committees not so specifically mentioned could be of such numbers as desired by the Imperial Potentate.

JUNE 2, 1955

Complaint was received that gambling was permitted in the rooms of a Shrine Temple.

HELD: That such a practice is a violation of the law of the land and a violation of Imperial Council law. Potentate of the Temple was instructed that a continuance of the practice would result in drastic action as provided in Imperial Council law, Sections 231 and 209.

TEMPLE BY-LAW AMENDMENTS APPROVED

July 27, 1954. Aleppo Temple. Amendment to Article VI, Section 3, approved.

August 14, 1954. Za-Ga-Zig Temple. Amendment to Article II, Section 4, approved.

October 22, 1954. Nile Temple. Amendments to Article VII, Section 2, Line 16, and Article VII, Section 4, approved.

November 17, 1954. Crescent Temple. Amendments to Article XI, Sections 1 and 2, and Article VII, Section 1 (a), approved.

December 24, 1954. Moila Temple. Amendment to Article X, Section 1, approved.

December 24, 1954. Khedive Temple. Amendment to Article VI, Sections 1 and 2, approved.

December 31, 1954. Al Kader Temple. Amendment to Article III, Section 4 and Article X, Section 3, approved.

January 24, 1955. Nur Temple. Amendments to Article VII, Section 2, and Article XII, Section 7, approved.

January 24, 1955. Al Azhar Temple. Revised By-Laws approved.

January 24, 1955. Khiva Temple. New By-Laws approved.

February 5, 1955. Zamora Temple. Amendment to Article IX approved.

February 11, 1955. Tadmor Temple. Amendment to Article XI, Section 5, approved.

March 16, 1955. Ballut Abyad Temple. Amendment to Article V, Section 1, approved.

March 19, 1955. Al Kader Temple. Amendment to Article 1, Section 1, approved.

April 13, 1955. India Temple. Amendment to Article XI-A, approved.

April 23, 1955. El Mina Temple. New By-Laws approved.

May 6, 1955. Moila Temple. Amendment to Article IV approved.

May 6, 1955. Yaarab Temple. Amendment to Article V, Section 2, approved.

May 14, 1955. El Riad Temple. Amendments to Article VI, Sections 1 and 2 and Article VII, Section 1, approved.

MESSAGES TO THE NOBILITY

Because so many Nobles and Brethren have expressed commendation and approval of the Imperial Potentate's Monthly Messages to Shrine Temples, the series is reproduced here:

Loyalty

He who is constant and faithful to any trust or confidence, and obedient to constituted authority, possesses one of the most priceless of all ingredients, namely, loyalty.—Anon.

Stop for a moment and consider what is the trait that stands out above all others in those you rate as your closest and most intimate friends. What actually draws you to that man or woman you would rely on in your hour of direst need?

It's a seven letter word—l-o-y-a-l-t-y!

The loyal friend is the one who knows you "like a book" and still desires to be your friend. He's the friend who understands your whims and fancies. He's the friend who overlooks your little idiosyncrasies.

He puts up with your bragging about the fish that got away; he smiles tolerantly about the putt you missed that cost you the club golf title. He's the fellow who keeps all those "off the record" remarks of yours strictly to himself; he's the chap whose word is as good as his bond.

That's the friend you take for granted . . . good ol' Bill! And how about Bill? What does he see in you that's a magnet to him? Like attracts like! Chances are you're just as loyal as Bill any day in the week. Chances are . . . but why take chances? Why assume that such is the case? Look at yourself in the mirror! Enumerate all the things you possess and practice that go to make up LOYALTY.

You may be a bit long on some; a bit short on others. Get busy and even them up! And, while you're taking stock, consider your loyalty to the Shrine pin and the Fez you wear. Is that phase of your loyalty up to par?

Take stock today . . . Noble!

August 6, 1954.

FRANK S. LAND,
Imperial Potentate.

Tolerance

Be ye ever slow and exceeding cautious in judging the acts or the opinions of others.—Anon.

Don't jump at conclusions! Especially when it involves passing sentence on some one for an act or for a stated opinion. Go slow and easy! Don't speak in anger, and repent in sorrow.

In recent years we've had some notable examples of the price of hasty name-calling. The percentage of times the nail is hit on the head is infinitesimal.

What we all need is more tolerance. We need to be tolerant as regards the other fellow—as regards what he says; what he does; how he dresses; how he lives.

We need to be more tolerant as regards the other fellow's politics and his political and other views. The way he ties his tie or combs his hair is none of our business. Each of us must live our own lives.

Toleration is a basic ingredient of good neighborliness. To be a good neighbor is to overlook the things you dislike about a person; to consider that the "likes" far outweight the "dislikes".

This is an era in which being a good neighbor is more important than ever before. So, polish up your tolerance! Make it really mean something! You'll find that life by such a rule is a far happier life.

FRANK S. LAND,
Imperial Potentate.

August 26, 1954.

Good Will

Good will is the mightiest practical force in all the world.
—Charles Fletcher Dole.

I shall never forget a credo emphasized to me day after day—and sometimes many times a day—by my mother. Said she: "Never forget we live for the good opinions of our neighbors!"

Good opinions means good will. It means that our neighbors are on our team. It means something that will buy us much, yet costs us very little aside from the effort.

Nearly every person in the United States knows a Shriner or has seen one or has heard of the Shrine. They see us daily on parade somewhere in the land. The lapel emblem or the fez marks us as Shriners. We are constantly on display; we are salesmen of the Shrine and Shrinedom.

So it behooves each and every Noble to bear in mind at all times that his major effort should be to attempt to garner just as much good will as possible each and every day.

Nobles, I beseech of you to remember this throughout the rest of your days.

You represent more than seven hundred thousand of the most outstanding men on earth. Don't let them down . . . ever!

FRANK S. LAND,
Imperial Potentate.

September 24, 1954.

The Shrine's Trust

Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God.—Luke 18:16.

Recently, a fellow Noble told me: "I have a good feeling deep down inside every time I stop to think that just being a member of the Shrine enables me to do something worthwhile for helpless crippled children."

He spoke with justifiable pride; a pride we all share and must encourage.

Shrinedom's program to help mend the bodies of crippled children has given us a goal unsurpassed by any other group of men in the world. It amply justifies our existence.

I urge every Noble to participate fully in this program. Acquire a rung on the Ladder of Smiles! It is yours for $150.00. Another way you can assist in the expansion and maintenance of our Hospitals for Crippled Children is to participate in each fund-raising activity your Temple promotes.

There are now seventeen Shriners Hospitals for Crippled Children throughout the United States, Canada and Mexico. The total value of these properties is more than fifteen million dollars.

In the years to come, this program will grow and grow. The number of helpless crippled children is increasing year by year despite all counteracting efforts of science.

Shrinedom has adopted this project as its own. It has become known as the benefactor of crippled children. It is our trust. We dare not fail to meet that trust!

FRANK S. LAND,
Imperial Potentate.

October 21, 1954.

Service

Service is the rent we pay for our room on earth.
—Lord Halifax.

The dictionary defines service as the act of serving; labor performed in the interest and under the direction of others.

Our huge organization became great because of the services performed by thousands upon thousands of Nobles of the Mystic Shrine to make it great!

Nothing grows by itself alone. No one climbs to the heights by his own bootstraps. Inter-dependence is a basic, fundamental handed down from the Garden of Eden and it is growing more vital with each passing day. Everything depends on something else.

So it is with the Shrine of North America.

Shrinedom can grow and make its light shine afar only in the exact proportion of YOUR service and that of every other Noble!

I once knew a Noble who made it his business to be at the beck and call of every other Noble in the promotion of his Temple. When cars were needed for a parade, Bill got them; when railroad or plane facilities were needed in a hurry, Bill always found a way to get them. It was the same with hotel facilities, and the myriad other details of running a successful Temple. And throughout his active career as a Shriner, Bill never once sought reward for his service.

In Shrinedom there have been and are many thousands of Bills. There will be still more in the days to come!

They're the power behind the throne—and more and more power to them!

FRANK S. LAND,
Imperial Potentate.

November 12, 1954.

Brotherhood

The only way to have a friend is to be one.
—Ralph Waldo Emerson
The mystic bond of Brotherhood makes all men one.
—Goethe.

Religion had its beginning at the spot on this earth where the initial idea of Brotherhood first took root. Since then religion and Brotherhood have gone hand in hand down through the pages of history. They are the twin keystones upon which civilization has been built.

Brotherhood got off to a bad start. In the case of the first brothers—Cain and Abel—their differences were as wide and varied as the Garden of Eden. And, perhaps, this was good because as man increased in numbers

the example of Cain and Abel was a lesson pointing up the necessity of a common bond not only for mutual benefit but also for survival, itself.

And as Brotherhood began to grow and flourish, so did religion and the kindred movements designed to bring men closer together. Masonry is one of these—perhaps, one of the most outstanding in the promotion of Brotherhood.

I heard a Missionary who'd been a prisoner of the Communists in Korea declare that the real roots of Brotherhood from the very start sprang from such camps. He pointed to the leaders in the earliest times, citing the fact that it was when their backs were pressed hardest against such walls that they turned more earnestly than ever to God—and to the service of their fellow-men.

These are times when figuratively all men have their backs to the wall. Be they on our side of the fence or the other they face a time of reckoning. It is a time when only true Brotherhood such as ours can pull us through!

FRANK S. LAND,
Imperial Potentate.

December 10, 1954.

The Good Old Days!

The illusion that times that were are better than those that are, has probably pervaded all ages.—Horace Greeley.

Many, many times, you've heard the yearning expressed for the return of the good old days! Yet to have them return would be to turn the clock back. It would mean the antithesis of progress. It would mean retreat; a turning back instead of going forward.

It would mean the days of no motor cars, no electric lights, no telephones, no radio or television, no airplanes.

It would mean a return to the era of the horse and buggy; a return to the pre-Nylon days, the days before the wonder drugs, the days before mankind even had dreamed of atomic energy.

Life was good in those days, but it's even better today!

We have more comforts; more leisure. We have more time to enjoy life; more time to do good.

Nothing stands still. It either moves ahead or falls back.

Our organization never must be permitted to retreat so much as a single step! It must keep progress with the advancing times. We must be ever alert to ways and means of keeping at least a step ahead of the times. This is the only way we can grow.

The Shrine of North America carries on its shoulders a tremendous obligation. Every Shriner is dedicated to a very real purpose. The mending of any and all crippled children is a goal that would amply justify the existence of any organization.

To carry out this monumental task means that the Shrine of North America must be made to grow bigger and stronger with each passing day.

Our slogan, "Each One Bring One," must be re-emphasized by each Temple. Our sights must be kept set on "The Good NEW Days" ahead!

FRANK S. LAND,
Imperial Potentate.

January 7, 1955.

Patriotism

Such is the Patriot's boast where'er we roam—his first, best country ever is at home!—Oliver Goldsmith.

The man without a country today truly is the man without a home. In recent years, we've had two notable examples of men without a country. Both were forced to spend months and even years at sea. No country would open its gates to them. They had renounced the lands of their birth; they were men despised; men to be spat upon even by sworn enemies of their native lands.

It is beyond the ken of most men to understand such a lack of patriotism. It might be charged to warpage of the mind. But, down through the ages there have been traitors galore. There have been spies who burrowed from within. Our own recent history records the activities of men and women who masqueraded as our fellow-countrymen while working day and night for the Kremlin.

We're living in one of the most tense eras in all history. Shaping up is a titanic struggle between the Democracies and the exponents of Communism. Hinging upon the outcome is our very survival—the survival of our way of life.

This is an insidious type of warfare as waged by our sworn enemies. It is unlike anything before. They are opposing us with economic weapons, attempting to weaken us at home and abroad by forcing us to spend ourselves into bankruptcy. They are opposing us with thought weapons; they are forcing us to fight wars their way, and in places and at times of their choosing.

It is high time that we re-survey our patriotism; all that it stands for; all that it means.

Without all-out patriotism the road ahead can become very rough!

It behooves all of us to look well to the Youth we are training—the boys of today who will be the men and the leaders of tomorrow!

FRANK S. LAND,
Imperial Potentate.

January 31, 1955.

Strength

Real Strength Is Achieved in Numbers.—Anon.

No equalizer ever has been conceived to upset the recognized fact that two heads always are better than one; that the winner always is the one who gets there first with the most; that it's very rare when a good little man beats a good big man—in anything!

The bigger you are the better your chance of winning—and that applies to virtually everything. Certainly, it applies to the Mystic Shrine of North America. The Shrine grows stronger with the addition of each Novice. The stronger the Shrine becomes the more good it can do.

You Nobles can help pay your debt to the Shrine—your debt for the enjoyment your membership brings to you—by combing Masonic Bodies for more potential candidates. Any Mason who has completed the York or Scottish Rite Work should be contacted and given an opportunity to sign a Shrine petition. Let's do more sharing of the fun in Shrinedom!

If you believe potential candidates are as scarce as the proverbial hen's teeth . . . study these figures:

In the United States of America there are approximately 4½ million Masons. At last count, there were more than 1¼ million Scottish and York Rite Masons and some 725 thousand Shriners. This means that there are several hundred thousand Scottish and York Rite Masons eligible to join the Shrine!

So, let's sharpen up our sales talk and go after them! It IS possible to make the Shrine stronger; it IS possible to share the fun with a lot more Nobles! We've got everything to gain and nothing to lose in merely popping the question to them!

Restraint

Liberty Exists in Proportion to Wholesome Restraint.
—Daniel Webster.

Restraint is keeping your mouth shut when the cutting word is about to slip out.

It's keeping a straight face when the inclination is to ridicule.

It's keeping your hands in your pockets when the urge is to let fly at someone.

Restraint is the mark of a true gentleman.

It should be the trademark of every Shriner!

Let's not speak in haste and repent at leisure!

Speak a good word for your fellow-Shriner. Sugar always buys more than vinegar!

Praise and never criticize the degree work in the pre-requisite bodies. No one should criticize who can't do it better! If you believe the work can be improved, get in there and prove it with a personal demonstration!

And if you're wondering why no more attended last night's Blue Lodge Meeting, ask yourself—and be honest in aswering—"When was the last previous time I was there!"

Make restraint pay off; let's be do-ers; not talkers!

FRANK S. LAND,
Imperial Potentate.

March 7, 1955.

The Debt We Owe

An obligation should be regarded as but a small payment for one of our most priceless possessions.—Anon.

The fez you wear as a Shriner is very important. You wear it to tell the world you're a Shriner. You also, in the same breath, are telling the world you're a man with vast obligations.

What does that fez really mean? Well, I can find no words of my own to equal those used by my friend Past Imperial Potentate Hubert M. Poteat, who said:

"It means many things to many men, but the one thing it must mean to all men is that he who wears it also wears the White Lamb-skin apron of a Mason. It seems to me a great pity and shame that some Shriners forget their duties to the old Mother Lodge and look down their noses at Brethren who are 'only Master Masons.'

"We ought never to forget that if there were no Master Masons there would be no Shriners. The very best insurance policy on the future of the Order is the alert and active interest and participation of our members in the work of the Blue Lodge.

"But there is another and weightier reason for loyalty to the Square and Compasses; the great fundamentals of belief in God, duties to one's fellows, and the sublime hope of immortality are and must always be our guiding lights, our inspiration, our strength and our salvation. Thus, Noble, your Lodge becomes the hand-maiden of your church, and one of the mightiest warriors in the sacred and blessed cause of righteousness, peace on earth, and good will to all men!"

If it were possible, I would ask you to paste this in your fez. However, I sincerely hope you will remember it always and treasure and carry out your obligation!

FRANK S. LAND,
Imperial Potentate.

April 4, 1955.

The Unseen Enemy

The enemy behind my back is far more to be feared than the one before my eyes.—Anonymous.

These are iron-curtain days! They're the days of cloak-and-dagger operators. More than ever, it seems, we are hearing about human termites undermining from within.

Seemingly, he's something new. However, history proves otherwise. The unseen enemy is as old as man! And he's very likely a barrier in the path of man placed there by The Almighty as just another test.

The challenge of the unseen enemy is very real as also is the necessity for rooting him out and bringing him to justice.

Unseen enemies are everywhere. The ranks of the Mystic Shrine of North America are no exception. Every now and then instances come to light wherein an unseen enemy is striving to destroy one of our pillars. The target may be one or all the Divan members. The target may be a personality or a building. It may be a credo—or just anything a cantankerous mind singles out for destruction.

The tactics may be above board and out in the open . . . but more likely they'll boil to the surface like gas bubbles in the slime of a swamp. The avenues of attack will be many and varied.

Never underestimate the power of the unseen enemy! And always be sure to go deep enough to ferret out any possible special interests operating completely in the background.

Be on guard always against lethargy, apathy, overconfidence and indifference. These are the favorite soil of the unseen enemies.

Nobles, be alert constantly to cope with anyone or anything seeking to disrupt or destroy the way of life of The Mystic Shrine of North America!

FRANK S. LAND,
Imperial Potentate.

The Matter of Public Relations

If our aim each day is to win the good opinion of our neighbors we will do much to make this a better world in which to live.
—Anonymous.

There could be no better slogan for anyone! And, especially, it should be the slogan of all wearers of the Red Fez. That Fez puts you in the spotlight; it puts you in the center of the stage on a pedestal! You advertise the fact that you not only are a Shriner, but more than that—a Mason! And Masons always have boasted the good opinion of their neighbors!

Public relations today is the effort we make to create good opinion and good will. Good public relations for Shriners consists solely of putting their best foot forward at all times.

Be kind and respectful to all womenfolk.

Be courteous to everyone; wear a smile instead of a frown.

Be energtic for the good of the community, the state, the nation, the world!

Salute your flag and your fellowman with your heart as well as your hand!

Fellow Noble, be a good public relations ambassador for your Shrine! It's easy! You really have to work at it to be a bad public relations example.

FRANK S. LAND,
Imperial Potentate.

Let's All Pull Together!

Behold how good and how pleasant it is for brethren to dwell together in unity.—Old Testament.

One of the foremost obligations is that Masonic Brethren dwell together in unity! No house nor Temple can stand against disunity. It is far more destructive than tempest or flood or shot or shell. Likewise, it can tear the very soul of man apart.

We are entitled to our differences of opinion. That is a part of our priceless heritage of freedom of speech. And it first was written in 1773 in the colony of Virginia by an Italian immigrant that "all men are created free and equal"—words later picked up by Thomas Jefferson for inclusion in the Declaration of Independence.

However, we are NOT entitled to carry differences of opinion in Masonry to the point where any one Temple or any part of it resembles an armed camp. There is no necessity for any two Shriners to square off against each other singly or with legions of support drawn up at their flanks.

Let's be Masons and let's use Masonic methods in ironing out any and all differences. Let's NOT give disunity an opportunity to destroy either us or our Temples.

Let's all pull together—always!

Remember—the Shrine is a playground—NOT a battleground!

FRANK S. LAND,
Imperial Potentate.

Responsibility

Responsibility is like death and taxes—no one can escape it!
—Anonoymous.

Responsibility is something no one can avoid. You are responsible for yourself and to your fellowman.

You have a moral obligation and this best is stated in the Ten Commandments, which sometimes are referred to as the Moral Law. Here they are in short form:

Thou shalt have no other gods before me.
Thou shalt not take the name of the Lord thy God in vain.
Remember the Sabbath day and keep it holy.
Honor thy father and thy mother.
Thou shalt not kill.
Thou shalt not commit adultery.
Thou shalt not steal.
Thou shalt not bear false witness against thy neighbor.
Thou shalt not covet thy neighbor's house.
Thou shalt not covet thy neighbor's wife.

You will note that the last seven deal with your responsibility—your duty—to your fellowmen.

FRANK S. LAND,
Imperial Potentate.

Grudges

He who nurses a grudge bares his breast to a viper of self-destruction.—Anonymous.

In the days of the beginning the Creator lost no time in pointing up the cancerous danger of nursing a grudge.

He did it in the case of Cain, first-born in the Garden of Eden. It was a case of brother against brother. And when Cain proved himself a weakling in the Lord's test and killed Abel, posterity was given the first example of the menace of the grudge.

Like all other examples or lessons, this one has been observed to the letter by some and ignored by others. But always the result has been the same. The grudge is the original boomerang! It never fails to react against the bearer! He never succeeds in destroying anyone but himself!

Grudge-bearers always carry a very special identification. It is something indefinable that makes them stand out in any company. Eventually they become shunned . . . human outcasts. And rarely do they reform, for, like the leopard, their spots are difficult to change.

Nobles, I implore you to guard against the nursing of a grudge. I beseech you to re-evaluate yourselves . . . dig down deep and cast out any incipient grudges you may find within yourselves.

Never forget the example of Cain!

You, too, can be destroyed!

May 6, 1955.

FRANK S. LAND,
Imperial Potentate.

Religion

To be of no church is dangerous. Religion . . . will glide by degrees out of mind unless it be invigorated and re-impressed . . . by stated calls to worship . . . and the salutory influence of example.
—Samuel Johnson

I once knew a man whose church attendance was an unmistakable barometer of his conduct. When I saw him in church I knew he'd been up to something and he needed a moral cleansing.

There was a time when he was prominent in the front-row pews three consecutive Sundays. It was right after he'd figured in a very big real estate deal in our town. After the third Sunday attendance, he dropped out of sight again at least so far as being seen there was concerned.

I kept my ear to the ground, and sure enough, I began to hear whisperings that there had been some shenanigans in the real estate deal. Nothing serious, but just enough to cause our friend to feel the need of "wiping out his sins" again.

Has your church attendance been conspicuous because of its spottiness? Do your friends take you for granted because they see you in church every Sunday, or wonder about you because you're there one Sunday and missing the next three?

Shriners are leaders in their communities. They play major roles in all activities. I urge you not to neglect your church. Be active and attend regularly. It will be good for you . . . and the Shrine!

FRANK S. LAND,
Imperial Potentate.

A MESSAGE FROM THE IMPERIAL POTENTATE TO ALL MASONS

Don't Short-Change Yourself in Your Masonry!

We must bear in mind several fundamental "DON'TS" if you seek to get the most out of Masonry and Masonry is to derive maximum benefit from your membership.

Uppermost is don't be a Masonic slacker. You are duty-bound to be a good Mason and a good Mason is an active Mason.

Don't be a "Let-George-Do-It" Mason. George has his hands full carrying out his own personal obligations to himself and to Masonry.

Don't be a lazy Mason. There are far too many who merely are card-carriers . . . far too many who sheepishly admit they are better joiners than attenders.

Lastly, don't be a Masonic sentimentalist. Regardless of your original hometown Masonic ties, take your Masonry with you in its entirety every time you set up a new permanent personal home elsewhere.

Neither you nor Masonry can profit if you fail to demit—if you fail to move all your Masonic affiliations—when you move your other possessions to a new hometown.

You wouldn't think of leaving your motor car or your household furniture behind. Then, those items would be useless to you. So it is, too, with your Masonry. It must be carried with you everywhere. To get the most out of your Masonry you must be identified personally and actively in a Symbolic Lodge in your new hometown as well as all other Bodies in which you hold membership.

Sentiment frequently is given as an excuse for failing to transplant Masonic membership to the soil of new hometowns. But this is the weakest of excuses.

It's well and good to be sentimental about parents. . . about school-day buddies . . . about the old swimming hole. But you can't take them with you when you move to a new hometown! They become in reality mere memories . . . and they benefit you only as such!

We live today in a practical era. It is an era that extends far beyond mere sentimentalities. We strive in every way to get the utmost in personal and universal benefit from everything.

You need Freemasonry . . . and Freemasonry needs and must have your constant support and co-operation. You can't do anything by remote control. Don't be short-changed Masonically by trying to hoodwink yourself into believing that either you or Masonry can benefit by maintaining Masonic memberships in one community when you move to live in another. You simply have to take those memberships with you everywhere you go to get the most out of Masonry and put the most into it!

And don't forget this—you can't get any more out of Masonry than you put into it!

The biggest need today in Masonry is to educate Masons to the fact that they can't build a better Masonic house unless they carry their Masonic tool-kit with them everywhere they go.

Among the millions of Masons on this continent . . . hundreds of thousands have failed to take demits from their hometown Lodges and Bodies with them so they could re-affiliate with the Lodges and Bodies in their new hometowns.

By failing to do this . . . they Masonically short-changed not only themselves but their hometown Lodges and Bodies, as well. They hurt not only themselves but also those Lodges and Bodies they left behind and the ones in their new hometowns.

Let's do something about this tremendous problem. And let's look at it from the bigger aspect . . .the viewpoint of maximum benefit to Masons and to Masonry in general.

Masonry can't increase its stature through remote-control memberships. Masonry can increase its stature only through active on-the-spot memberships. And this means moving your memberships every time you move yourself to a new hometown.

Masonry can grow only in the ratio in which we are active Masons and encourage others to be likewise.

IMPERIAL POTENTATE'S ADDRESS TO GRADUATING CLASS AT INDIANA TECHNICAL COLLEGE

(Delivered by Dr. Frank S. Land, 33°, Imperial Potentate, A.A.O.N.-M.S., and founder and Secretary General of the Order of DeMolay, Nov. 21, 1954, at Fort Wayne, Ind.)

I know that all of you look forward to careers and probably feel that the measure of success you attain in life will be gauged by your financial gain. But let me assure you that this goal alone will not give you that inner satisfaction or security that is your God-given heritage. There is no worthwhile possession that does not need to be constantly won and re-won. The moment that you get your alphabet learned—one of the greatest of all intellectual achievements, you possess the whole of the English literature. As soon as you can count, you possess the whole of the equipment of a Sir Isaac Newton or an Einstein. But it is quite another matter to possess your possessions.

> "If the world's problems are to be solved, the technical knowledge of our leaders must be based on a foundation of durable character."—Frank S. Land.

The same thing is true of conscience. It cannot be transmitted from father to son or from mother to daughter. If a person is ever to have a living conscience, he must first possess it himself and then keep it alive and alert in the current of the social streams of his time. We seek to possess ourselves but this possession is constantly disputed and challenged. All ideals are possessions which belong only to those who win them.

Our civilization today is on a fast march. The problems which face you and me today are not those that can be settled by a president, an election, or the passing of laws or legislation for political purposes. The whole universe of man is going through a revolutionary change and we of this generation are riding the torrent to where we do not know.

Our world is changing more rapidly today than it did in the thousand years before the Crusades. It now is changing more rapidly in one year than it did in the whole century after the American and French revolutions. A new order is aborning. One marvels at the amazing mental mood of man today in his ability to accept the change and maintain his balance in adapting himself to complete new surroundings almost daily. Yes, a whole universe is cracking up and fading away and a new one is coming into being.

Our age has been built upon the quicksands of material things. We have made a fetish of our great wealth, our imposing buildings, our giant plants of industry and networks of transportation. Yet, with all these resources, we find our civilization crumbling about us. I ask you and myself: Can we continue to build our lives upon such foundations and what is left to build this new civilization that is aborning?

I'll enumerate some of the things I believe we must build our future on. I cannot pick them up with my hands as I would a piece of paper, a book, or a glass of water. They are imponderable things—like the sunlight—they slip through your fingers, or the air that brushes so close to you but which you never see. I like to call them the invisible things of life; the things our mothers taught us from the time we first knelt at her knee—honesty, integrity, truth, beauty, freedom, goodness, clean thinking, love of God, love of home, and love of country. You cannot pick any of these virtues up and hide them from the eyes of men and women. They are free to everyone who accepts them. They are the anchors to which we must tie if we are to live beauteous and righteous lives.

By now, you realize that I am not talking about technology to you graduates of this great engineering school. All my life has been devoted to the building and importance of character. I like the motto of one of our great boy's schools, Phillips Andover. In Latin, its literal translation is: "The way you begin is the way you end." The point made, of course, is that an idividual may be highly skilled in engineering, chemistry, or any other activity, but unless he or she has behind that the essential ingredient of character, he can't go anywhere for long. Character is a personal thing, as personal as a toothbrush.

As valuable as science has been, it has not yet been able to give us a formula for the evaluation of the human being. Men and women are the product of change and they reflect the interplay of environment and heredity in a swiftly moving world. Human talents are constantly being reshaped to meet new challenges. Because the quality of men cannot be measured by mathematics or isolated in a test tube, American leaders have learned that in the selection of men and women they must rely on three stable factors—ability, personality and character.

Ability is a badge not lightly won. It is an attribute gained by personal demonstration. Personality is the light by which ability makes its way. It is a spark engineered by personal contact and on occasion it may be fanned into that high white flame that we sometimes associate with hypnotic power. Lacking it, a man of ability may linger in obscurity, unsought and untried.

But the greatest of all these qualities is character. Ability and personality may open doors, but it is character that keeps them open. Character is a priceless possession and one that is not built overnight! It is built on the strength of a slow, steady, continuous growth. No matter what you do, you must have character to endure, even as you must have ability and personality to achieve. As you contribute character, it flows back to you in strength and inspiration. Since our character exists only in the estimation of others, it must be constantly guarded and fostered and not allowed to waste itself in thoughtlessness, or selfishness, or avarice.

I ask you to analyze the life of any outstanding leader, an individual whom others follow. You will see that he learned first to serve those who follow him. He respects others as he demands respect for himself. He knows that if he is true to himself, he cannot be false to others. A man with character has gentle dignity, reasonable kindness, strength without hypocrisy and humble wisdom. A man's greatest asset is his character. In business or in his profession, in politics, or among his friends, it carries with it an obligation. It puts a man on the spot to live up to it. It's hard to earn a reputation for character and just as hard to keep it. You must try each day to do a lot better than the day before. And keep in mind that a man who has a reputation for character is not excused or forgiven transgressions as are some lesser folks.

One time, in some kind of talk somewhere, I said that "in the life of each young person there stretch a hundred beckoning paths. The followers of the Prophet Mohammed believe that for the individual only one of these can lead him to the proper fulfillment of his destiny. This the Mohammedans call Al Sirat or the correct or proper way. They believe that the basic problem of youth is his search for his own Al Sirat. Mohammedan philosophers cautioned the young not to take the path that looked most attractive at first glance but to test one path after another until they are sure."

Then I remember reading once that Benjamin Franklin said in 1772: "We must not in the course of Public Life expect immediate grateful acknowl-

edgment of our services. But let us persevere thro' Abuse and even Injury. The Internal Satisfaction of a good conscience is always present and Time will do Justice in the Minds of the people, even of those at present the most prejudiced against us."

When Thoreau saw the woodman's axe destroying the forest, he exclaimed, "Thank God, they cannot cut down the clouds!" There are invisible things, eternal things, that all the powers of men in all their fury cannot destroy. To even contemplate these things is to achieve an inward quiet and peace even in this war-torn and topsy-turvy world that you and I now live in.

There are indestructible qualities of human spirit. Mother love is immortal and though crushed to earth, rises again. Courage, sacrifice, peace of mind, love, truth, love of home and family, love of country, and love of God, all glow with a new light in the midst of the block-outs of hope. Faith gallantly and victoriously rides the whirlwind. No, my friends, you cannot cut down the clouds! The spirit of man cannot be destroyed. The finest things of life are invisible and immortal; they will survive.

In one of the letters of Marcus Aurelius when, as a young man, he was traveling, he tells his teacher that as his party went through the gate of the old Tower of Anagni, they saw on each side the inscription: "Priest, put on Thy Sum-en-tum". Marcus inquired and was told that the Sum-en-tum was a bit of skin taken from a sacrificed goat or sheep which the Priest put on his cap when he entered the city. It was a badge of distinction. It set the wearer apart from his fellowmen. It was his reminder of his role in life.

Today, as you receive your diplomas, as you receive your engineering degrees, you are receiving your Sum-en-tum, august and inexorable. It should remind you always of that day of highest inspiration when you selected your highway of life. Each day as you pass through the gate of the morning and don your Sum-en-tum, it should give you new courage, new hope, new faith.

Isn't it odd that the invisible things of God seem so very, very far away to many of us when, in reality, we have only to reach out and take Him by the hand. So may I offer this one thought: "What doth it profit a man if he gain the whole world and lose his spiritual sense—loses the narrow path that leads to the footstool of God?"

Printed in U. S. A.